

# THE PACIFIC

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Volume XLIX

Number 2

## In the hollow of His hand.

By Sara Stephen Williams.

When I look across the mountains,  
So bare, so bleak and gray,  
And my heart is sick and lonely  
For the faces far away,  
'Tis a comfort to remember  
That mountain, sea and land  
Are gathered all together  
In the hollow of His hand.

When I think of all the loved ones  
Who have passed beyond my sight,  
How their going made the daybreak  
Seem more dark to me than night,  
I thank my Heavenly Father  
He has made me understand  
That heaven, where they are dwelling,  
Is the hollow of His hand.

When I waken in the darkness,  
And my heart is filled with fear,  
Knowing not the unseen morrow,  
Nor what terrors may be near,  
A peace falls o'er my spirit  
Too restful to withstand  
As I think how safe He holds me  
In the hollow of His hand.

When I think of all the sorrow  
And the agony of life,  
How the world is struggling onward  
In the midst of care and strife,  
There are depths I cannot fathom,  
But one thought's at my command—  
The whole wide world is lying  
In the hollow of his hand.

Bellevue, Wn.



# THE PACIFIC

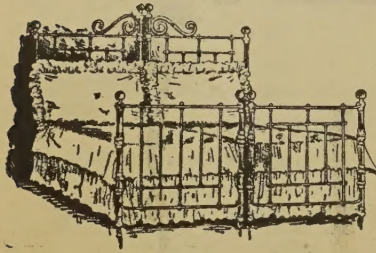
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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

*"First pure, then peaceable . . . without partiality and without hypocrisy."*

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 11 January : 1900

## Workers.

"Sin worketh;  
Let me work, too.  
Sin undoeth;  
Let me do."



There is a fine opportunity for Christian work in the Sunday-schools of our land. The Sunday-school teacher has an opportunity for the exertion of a better and more enduring influence than many a preacher of the gospel. The teacher can come into contact with the scholars as the preacher generally can not with the members of his congregation. Thus is there exerted a powerful personal influence which will make deep and lasting impress on the character if the teacher is truly an earnest child of God. It seems strange that in so many Sunday-schools there is so great difficulty in securing teachers. The Sunday-school Missionary Superintendent in Washington stated recently that in Plymouth church, Seattle, a church having more than seven hundred members, there was an urgent call for teachers, and that there were the same lack and call in a very large majority of the schools. Similar conditions are found throughout the land. These things ought not so to be. The humble Sunday-school teacher, Edward Kimball, sends his life on down the ages, linked with the wonderful achievements of Dwight L. Moody, for it was the teacher instead of the preacher who led Moody to an acceptance of Christ. Christian people do not know what starry crowns they are throwing away when they neglect to give heed to the calls to service in the Sunday-school. In the Sunday-school lies, to a great extent, the hope of the world. Recently in a mission school established by Bethlehem church of Los Angeles, there were gathered on the first Sunday ninety-three children who were in Sunday-school that day for the first time. It is easy to tell what those

young lives would have become in a few years if that influence had not been thrown around them. But now some one is going to bring beauty into those lives, just as the sculptor brings it into the rough, unshapen marble. And everywhere the fields are white unto the harvest.



There are people who think that it is impossible to preach the gospel with such topics as some ministers announce for pulpit treatment. Perhaps if some minister were to announce that he would preach concerning Richard III there would be those who would say at once that he had better confine himself to gospel themes. A San Francisco pastor recently spoke on that topic, the full subject being "Richard III—The Drama of Retribution." This was the concluding sermon in a Shakespearean series. The San Francisco Bulletin said concerning the series: "The increasing interest in the sermons has encouraged pastor and people, and hundreds of people, many of whom had long since abandoned church-going, were attracted by the innovation and benefited." Shall we believe it? Yes, with all the mind and strength and heart. The sermon was by the Rev. William Rader of the Third Congregational church. The text was: "Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap." No one could have pictured before him, as it was pictured, the course of that king's life, and fail to realize that the way of the transgressor is a hard way. "This is a dark and dreadful picture which Shakespeare has drawn," said the preacher, "as the spirits of those he had slain hovered over the king's tent and tormented him. The soul shudders before the prophetic doom of one who holds in his hand the golden crown of England. In the New Testament is a contrasted picture of an innocent babe lying in the manger of Beth-



lehem, over whom angels assemble, and in the clear, frosty night sing the gospel of peace and good will. The music falls upon the world in blessing, and for nearly two thousand years men have adored this 'King of kings' and respected the civilization he brought into the world. Between the troubled soul of Richard and the peaceful spirit of the Child there is a wide difference. It is the everlasting distinction between the real and ideal, between the kingship of man and the kingship of Christ." And who in that church that night, as he saw the figure of that horse with its dead burden taking its place in English history, would not have indelibly impressed on his mind the truth, "Be not deceived. God is not mocked; for whatsoever a man soweth that shall he also reap!" It is when men are made to feel the majesty of law and the certainty of retribution that they turn for succor to Him who is in and above all law.



### The Seminaries and Creeds.

In arguing for freedom for the theological seminary professor from prescribed creeds, President Hyde of Bowdoin says in the Atlantic Monthly for January: "If a man believes the identical creed set forth, there is no use in making him sign it; for in that case he will teach it whether he sign it or not." Over against this may be asked the question, Why should a man refuse or hesitate to sign a creed which he does believe and which he must accordingly intend to teach?

Of course President Hyde would have him untrammelled, so that he may wander where he will along the lines of "original investigation." But the more our experience in life, the more confirmed are we in the opinion that theological seminary professors, as well as church members, need something to which to anchor. It may not be the exact doctrines of the past, but it should be something founded on the consensus of belief in the Christian church of the present. The majority of the Christian people of to-day believe that some truth was lodged in the minds and hearts of our fathers, and formulated by them; and are not pleased with the large amount of contempt some modern theologians are expressing for those fathers. Such criticism unsettles the faith of the rising generation, and they wonder whether any one ever had any theologic truth, whether

any one now has any, and whether any one ever will have any. Christian parents would rather have their sons educated for the ministry where there is likely to be some deference paid to the doctrines on which our grandfathers and grandmothers lived and died and went to heaven than where men are intent only on "original investigation," and where freedom is given for innumerable tangents. It was said recently by a theological seminary professor: "We respect the rights of our constituencies, I trust, and shall retire from our positions if we find ourselves out of harmony with them." Doubtless that one would, but many would go through a long-drawn-out squabble in an effort to arrive at the mind of the constituency, and to determine who among those of divergent opinions should rule. We believe as the old Puritan, John Robinson, believed three centuries ago, that there is more light yet to break forth from God's Word; we believe that people nowadays are having experiences with the Bible such as that eminent Kentucky divine, Dr. Breckenridge, had decades ago, when he said, "I suppose that there is no book written on any subject or in any language that I could not master in one year if I should set myself about it. But I have made the Bible a special study for thirty-four years, and I never open it that I do not discover something new. It reminds me of the great firmament; penetrate as far as you may with the aid of the most powerful glass the ingenuity of man has produced, and still there is something beyond." We believe with Tennyson, that—

"Through the ages one increasing purpose runs,  
And the thoughts of men are widened  
With the process of the suns."

But we believe also that in the fulness of time God spoke to the world through the Man of Nazareth as he never before had spoken, and as he never has spoken since. If we know anything concerning God beyond what nature teaches us, we know it in and through the human and the divine Christ. If we have any reliable record of his life and words on the earth, we have it in the Bible. We do not believe that this text-book of Christianity has changed, or ever will change as the text-books on chemistry and other sciences have changed, sometimes the advance in the science being such as to make almost useless in one decade



the books of the preceding decade. God is not speaking in and through men to-day as he spoke in and through Christ and the Bible writers. No new books will ever be added to the sacred canon. Biblical criticism and interpretation and systems of theology that are man-made have changed and are changing. New light comes in here and there. But the theology of the Bible—Christian theology—is ever the same. By the plain teachings of the Bible as interpreted by the most sainted and scholarly men of the church, where interpretation is needed, we prefer to take our stand. Out of these a creed that will not harm any one, a creed that, lived up to, will, on the contrary, make a life beautiful and true, can be constructed; for they have been so constructed. Men and women in the hour of the soul's greatest need will flee to these as to cities of refuge, for in them there is refuge indeed. They will not stand on the narrow plank and be satisfied with the uncertain footing of any one sending his great searchlight out into the darkness and the unknown in hopes of finding somewhere in the realms of speculation something which will mark him pre-eminently as "an original investigator."

### The Old and the New.

The very best way to judge any theory or principle is by its results when put into practical operation, and a system of theology is best judged by its fruits. Among the many utterances during the last two or three weeks concerning Mr. Moody is the following, in an editorial in the Outlook: "With him theology was never an end, always an instrument. If any liberal is inclined to criticise his theology, let him consider well with himself whether he is doing as good work for humanity with his more modern and, let us say, better instruments."

Better advice was never given. Why shouldn't Christian ministers and teachers follow somewhat closely in the footsteps of D. L. Moody? The Outlook says, in intimate connection with the words just quoted: "It would be difficult to name any man in the present half-century, who has done so much to give the power of spiritual vision to men who, having eyes saw not, and having ears heard not to give hope to men who were living in a dull despair, or an even more fatally dull self-con-

tent, and to give that love which is righteousness, and that righteousness which is love to men who were before unqualifiedly egotistical and selfish." And yet, says the Outlook, "his view of the Bible belonged to the past cycles of thought," though his use of it "was essentially modern."

A man's life is shaped by his theology, by his belief concerning God. It is easy to see this when two widely divergent lives are considered together. Ingersoll's belief—or lack of belief—concerning God made his life what it was: an effort to stamp Christianity from the face of the earth. D. L. Moody's belief made him what he was—one of the most devoted and successful workers in Christ's vineyard. It will not do to say that he was successful in spite of his theology, although he sometimes let his theology go in order that he might hold to his religious experience. Wherever he did that, the things to which he held formed his theology for the time, and shaped his conduct.

Now comes the important question, Has liberalism in theology ever accomplished anything at all comparable with the achievements of Mr. Moody? Where is there a liberal preacher for whom can be counted any such successes? Can any one find a half-dozen such who, if lumped together, would measure up in achievements for humanity what this one devoted worker alone has wrought? We think not.

It may be well, accordingly, for the Christian churches to ask themselves to-day what kind of theology they want preached from their pulpits, and what kind taught in their theological seminaries. Shall it be D. L. Moody's kind, or shall it be something quite different?

Of this one thing we are assured, whatever the accepted theology of the future may be, it will be one built up out of the theology of the present and of the past. Truths are needing some restatement to-day, in order that men may be brought more generally to an acceptance of them; but the Christian thought of the present and future cannot, if it shall be correct thought, get away from the thought of the past. In that it must be rooted. Writing recently in the New York Evangelist on "Leadership," Professor Francis Brown, D.D., said: "Respect for the past belongs to leadership. The past has thought and struggled and



achieved. The future ought to be an advance on the past, but its roots are in the past. The heritage of the past is a lasting treasure. The lessons of the past are fruitful for the time to come. True leadership will seek to learn those lessons. It will live in its own time and for the time to come, but it will seek to make connections obvious between what is and shall be, and that which has been, and so preserve itself from vagaries, and maintain the sense of security and permanence which supports the thoughts of men."

All persons aspiring for success and leadership in the Christian world will do well to bear these things in mind. The preacher and the Sunday-school teacher, and every one teaching God's Word, should tread reverently where God's saints in the past have trodden; they should be slow to sever themselves from the thoughts and beliefs of the fathers, by whom and through whom there have been great achievements; and when any severance must needs come, it should be in such a manner as not to weaken confidence in all of that which men call knowledge of God. It was said recently concerning a theologian who is advancing many new ideas, that, while he had changed somewhat for the better, yet he is "not yet over his contempt for the older theologians, whose shoes he is not worthy to unloose. They may not have been nearer right than he is, but not many of them did ecclesiastical pettifogging."

Which shall it be, the old or the new? Neither; but, rather, the old *and* the new—some of the old and some of the new.

This, we believe, was Mr. Moody's view. It was this that kept his position as to the Bible in the past cycles of thought, and yet made his use of it essentially modern. It was this that made him at times cling to his religious experience rather than to his system of theology. It was this that led him to call to his aid such men as Henry Drummond and George Adam Smith. It was this that led him at one time to propose to Henry Ward Beecher an evangelistic tour, saying, "Together we can sweep the country for Christ."

"The world has grown wise enough to see that nothing except a life can really help another life."

## Notes.

"Let us arise while we sing." We have heard the expression half a dozen times in the pulpit recently. It is incorrect. No congregation arises while it sings. It arises before it sings, and stands while it sings. This, of course, unless it sits during the singing.

Nearly five hundred Christian Chinese attended the funeral services of the late Dr. Masters, Superintendent of the Methodist Episcopal Chinese Missions on this Coast. The pall bearers were Chinese, and thus they whose interests he had so faithfully carried for many years carried his mortal remains to their last resting-place.

The Rev. William Rader, pastor of the Third Congregational church of this city, has been granted leave of absence in order that he may take a trip to Europe. Several months will be spent in travel and study. Mr. Rader has been pastor of the Third church for nearly five years. He is able and interesting as a speaker, and commands always a large hearing. He will be greatly missed from the Congregational fellowship hereabouts. But that which he gains while away will be given out in the common work when he returns.

The Home Missionary for January notes the report The Pacific made of the semi-centennial of Congregationalism in California, and says, "It is a wonderful story, almost a fairy tale." The statistical review is said to be specially valuable and stimulating. Attention is called to one important item omitted, "the fact that \$595,000 have been contributed by the Congregational churches of the country, through the treasury of the Congregational Home Missionary Society, toward this grand result." Yes, let the grand old Society have the credit it so richly deserves.

Our sympathies go out to the church and pastor at New Whatcom, Washington. A few weeks ago the pastor, the Rev. Alonzo Rogers, had a slight stroke of paralysis. Although able to take up the work again in a short time, his physician advised him to do that which will allow him more time out doors. Accordingly his resignation as pastor has been presented, to take effect April 1st. The local papers state that the resignation was received with genuine regret. Mr. Rogers went a few years ago from the pastorate in the college town of Forest Grove, Oregon, to New Whatcom, where he has done earnest and effective work.

Mention is made in our Washington correspondence this week of the dedication of the new church building at Walla Walla. The church at Walla Walla is the one first organized in that great section of country now composing the state of Washington. It was or-



ganized in 1865. The Rev. Cushing Eells was one of the charter members. In 1868 the first building was burned. The manner in which the people came to the rescue and aided in the construction of a new building shows the estimate placed on the church in new and growing communities. The Statesman says that everybody subscribed to the building fund, "Catholics, Protestants, Jews, infidels, liquor dealers and gamblers contributed." Not long ago the building erected in 1868 was sold and the present handsome edifice was begun.

"We read with pleasure in the Herald and Presbyterian for December 27th that the Rev. George H. Lee, recently of Taylor Congregational church, Seattle, had entered on his pastorate at College Hill, Cincinnati, with much to encourage and gladden him. The communion December 17th was a happy occasion, twenty-two new members being welcomed. A spirit of harmony and religious enterprise abounds and the outlook is full of promise." Although Mr. Lee has gone out from us, he is yet of us. Williams College Hartford Seminary and fifteen years of devoted work as a Congregational pastor make it possible to say this. And in that Southern Ohio region where Lyman Beecher laid enduring foundations, it would be strange if such training should not find appropriate field and proper appreciation.

The Rev. Dr. L. H. Hallock, having served Plymouth church, Minneapolis, so acceptably for a year, was called recently to the permanent pastorate. The call has been accepted. Congratulations are in order, for Plymouth church will be led in living ways. The plan of benevolences for 1900 outlined by the pastor and church officials recently shows a people not thinking of themselves alone. The total Christian benevolent requirements for the year were \$7,400. Of this amount \$1,700 was for foreign missions, \$1,000 to the American Board, and \$700 for the salaries of two missionaries under the Woman's Board. The Home Missionary Society was scheduled for \$1,100, and the other Congregational societies working in the home land for sums aggregating \$1,100. Nearly \$3,000 was scheduled for Christian workers in the city, of which amount \$1,800 was for Bethel Settlement. We happen to know all this because a friend sent us a copy of a circular letter in which the requirements for the year were laid before the church. About the first words the members of the church and congregation read in that letter were these: "Plymouth church believes in itself and in its power to do better and more generous deeds in 1900 than in any recent year. Among its advances will be a forward step in Christian beneficence."

The little Congregational church at Pesca-

dero deserves special commendation for what it has done for The Pacific. One of the first persons to say that the plan to raise four or five thousand dollars of capital stock must be made a success was the Rev. E. Hoskins, pastor of the church at Pescadero. He at once subscribed for one share, interested the Christian Endeavor Society in taking another share, and promised to secure if possible an additional share from the church. Knowing our man we have never doubted for a moment that the third share would be taken. It was subscribed a short time ago, and paid in full at once. What man has done, man can do. What one little church has done, an hundred others can do. What a surprise party it would be to The Pacific to see flocking in here soon an hundred letters, in each a pledge for ten dollars to be paid during the next year and a half to the fund for the paper. What would it do? It would furnish enough money to meet the last payments on our linotype, and would also enable the employment of needed help on the paper. Then would The Pacific be more able to accomplish what it must accomplish if from the Mexican line to British Columbia Congregationalism is to move forward with the other denominations in proper effort for the upbuilding of Christ's kingdom.

The Oakland Enquirer recently quoted The Pacific as saying that "the church takes men without character and builds them up into true and enduring manhood." What The Pacific did say is this: "Jesus Christ, the great head of the church, takes men without character and builds them up into true and enduring manhood." This has no reference to church membership. The Enquirer is correct in the statement that "the churches do not usually take into membership persons without character, or do not mean to do so." But Christ does take men when they are in that condition. His great, loving heart goes out after them in their sin; he draws them to himself and builds them up into true and enduring manhood. The church, if it has Christ dwelling in it, reaches out after men in the same manner and in the same condition for their upbuilding; but it does not receive them into membership in that sinful condition. No other organization in the world aims to do what the church and the distinctively Christian societies and associations do for mankind. Other societies care well for their own; but they are not all the while reaching, as societies, out after the degraded who are outside their ranks, seeking to make them persons of fit character for membership therein. When persons come to them so fitted they take them and do the right thing by them.

"He that saves others must always do it at a cost to himself."



### Chronicle and Comment.

We have been disappointed in regard to the articles asked for on the Boer side of the South African question. The person on whom reliance was placed for them has concluded not to furnish them. Two articles not exceeding fifteen hundred words each will be published. Who will write them? Selected articles are not wanted.

The biography of D. L. Moody is to be prepared by his elder son, William Revell Moody. This is in accordance with Mr. Moody's desire. Material has been gathered for this purpose for some time. But it is the son's request that persons having correspondence or items of special interest communicate with him at East Northfield, Mass.

The nineteenth annual Convention of the Young Men's Christian Associations of California will be held in Redlands, February 8-11, 1900. Pastors and young men from towns having no Association will be cordially welcomed to the sessions of the Convention. Rev. John L. Pitner, D.D., of San Diego, delivers the opening address on Thursday evening, February 8th.

Among the biographies of Mr. Moody already announced is one by the Rev. Dr. J. Wilbur Chapman. It will appear at an early date. Dr. Chapman was one of Mr. Moody's intimate friends, and will no doubt furnish an excellent book. It will be published by John C. Winton & Co., of Philadelphia. The introduction to the book will be written by the Rev. F. B. Meyer of London, and it will contain reminiscences from many who knew Mr. Moody intimately.

Mr. Henry C. Brown of Worcester, Mass., took the steamer this week for Honolulu where he is to enter on a position as pastor's assistant in the Central Union church. Mr. Brown has had a similar position in the First church of Worcester. He was accompanied by his wife. The Central Union church has a fine field for usefulness, and evidently is preparing to occupy it to the best advantage. Miss Florence R. Yarrow entered on the work there recently as an assistant.

Here and there the men in the churches are profiting by some of the good examples set them by the women. For seven years there has been a Men's League in the First Presbyterian church of Oakland, and all the while its work has been purely social. During this time the different organizations among the women of the church have had marked success in missionary work. So satisfactory has been this work, so much of a blessing has it brought to others, so great the joy in it for the workers.

that the men now propose to have a share in it.

For some unaccountable reason The Pacific was short last week, to the extent of two hundred copies, of its pages from 9 to 24 inclusive. One hundred of our subscribers accordingly received only one-half of that issue of the paper. These were mostly among the Eastern and foreign subscribers, that part of the list always being mailed last. There were perhaps a dozen in California who received only a part of the paper. No one has been able to learn yet how the shortage occurred. The pressman claims that he printed the usual number and the bindery claims that it never received them in full.

The Russian immigrants in Canada are greatly in need of clothing and food, and an effort is being made in San Francisco and other cities about the Bay to aid them. Persons having any clothing or dried fruits to contribute are requested to communicate with Mrs. Willard B. Harrington, Examiner Building, San Francisco, or A. W. Naylor, Pres. Commercial Bank, Berkeley, or W. W. Clark, 1262 Broadway, Oakland. It is desired to send a carload the latter part of the month. Exiled by Russian authorities, several thousand of these Christian people came to Canada, and they now need help in order that they may stand the rigors of the winter. It will be taken as a special favor by the persons interested in this humane work, if pastors will arrange for some one to receive articles at their churches, and notify one of the persons herein named.

The Rev. Dr. Coyle of the First Presbyterian church of Oakland, writing in the New York Evangelist concerning "The Home Mission Prospect," says that the subject is not denominational. He presents both the dark and the bright side, and finds withal signs of promise. He believes that the twentieth century will demand fewer organizations and more Christianity. In the way of suggestions he says: "There should be an heroic grouping of feeble churches, both denominational and interdenominational. Christian economy and Christian efficiency demand it. It should be done in justice to ministers themselves. Unless a preacher is made of remarkably superior stuff it will kill him to preach year after year to twenty or thirty people, to say nothing of the effect upon them. He will lose all heart and all ambition." At this point we feel like saying, "Hear! hear!" As to concentration of effort in cities, Dr. Coyle says: "Our forces in those centers of population should be increased ten-fold, even if it should require a withdrawal of forces from less important places. San Francisco, for example, is of immensely more consequence than the sparsely settled regions in the interior of the State."



## The Bystander.

With the Socialists.

The Bystander finds a great variety of audiences in this world, of many faces, moods, and ideas. Each assemblage has its own distinctive marks. A crowd of people has an atmosphere, a prevailing mood, even as the sea. There is a community of thought and feeling, which finds expression as by a common impulse. The Bystander addressed a strange, conglomerate mass in the Academy of Sciences Hall the other evening. When every seat had been taken there was a fringe of interested men around the aisles. Gathered here was the anarchist, socialist, sceptic, "the man with the hoe," the editor, agitator, orator, adventurer, student and Christian. There appeared to be every nationality except the Chinaman. Every man had an idea, and was ready to express it. The chairman was a Russian Jew, a student in Stanford University. His English was broken, but at every break the fire of a great earnestness leaped forth.

The exercises opened with the singing of the Marseillaise, the audience rising. Have you ever read the book called "The Reds of the Medi"—that French regiment marching into Paris from Marseilles to storm the Bastille, while they sang the Marseillaise hymn? France not only invested this great hymn with liberty, equality, and fraternity, but put into the weird music something of the national restlessness and despair. These characteristics were put into the hymn the other night by the great throng of singing men, whose eyes moistened with tears as they were swayed by old-time patriotism of the French Revolution. The address dealt with the doctrine that we are the people and the people are the government, and that if things are not right it is because the people are wrong. Before the evening was over The Bystander learned that there are a great many people in this country who are out of sympathy with our institutions, politics, spirit and national purpose. Questions were propounded thick and fast, and they showed what men are thinking about. Speeches in reply to the speaker's remarks were made, by both men and women, and they were hot from the heart. The Bystander went away with the strains of the Marseillaise ringing in his ears, mingled with shouts of applause, fervid eloquence, indignation, and criticisms of the American government, and he thought of the greatness and seriousness of this puzzling social problem, and how necessary it is for the minister to feel the spray cast up from the great restless ocean seething around his church.

Life of Christ by Gunsaulus

The Bystander has often wondered why Dr. Gunsaulus has not been favored with a first-

class publisher. His recent books, one on Gladstone and the other, "The Man of Galilee," are published by the Educational League and the Monarch Publishing Company, respectively. Both books are unwieldy and lack the artistic touch. Dr. Gunsaulus' description of Christ is characteristic, and is florid and tropical in style and diction. The brilliant Chicago preacher is to be heard in order to be appreciated. Ministers will find some homiletic material in this recital of the events in the life of our Lord, which is growing more and more popular. Ian McLaren has begun the story of his life in McClure's magazine, which promises to attract wide attention. Is it not a significant sign of the times that the life of Christ should appear in an American magazine?

It is a pleasure to announce a work on criminology, by our own Chaplain Drahts of San Quentin. This book, which is to be published by Mac Millan, began with a paper read before the San Francisco Ministers' Meeting. It is a scientific study of the criminal, by a man who has had the advantage of a long experience with the criminal classes. Chaplain Drahts is a writer of singular clearness and charm, and the fact that one of the greatest American publishing houses has recognized the merits of his study, is an assurance of its value. We look forward to its appearance with interest.

Perhaps the most notable book which has appeared this season is Stevenson's letters. Indeed these letters, written with such easy frankness by Robert Louis Stevenson, are a real contribution to what is regarded as good literature. They were written by a man suffering of a fatal disease, but they are characterized with a sensible and hopeful view of life. They permit one to see and understand the personal life of a very remarkable man.

### The New San Francisco.

The recent bond elections in San Francisco marked the first step toward reform under our new charter. The public spirit shown in these elections is a prophecy of good things in the municipal life of the city. Mayor Phelan occupies a place of peculiar influence. He exercises more power than Mayor Van Wyck of New York. The conditions of the new charter concentrate authority in the mayor, and while that mayor is Mayor Phelan there probably will be no advantage taken of the people's confidence. Mayor Phelan is a young man with a great future: He is wealthy, a Roman Catholic of the most generous type, a good speaker, and possesses a high order of executive ability. He has given large amounts of money, in a modest way, to many worthy causes in San Francisco. He is a constant contributor to poor churches of all denominations. The extension of the Panhandle and the opening



of parks in this city may have some effect upon the churches of our own and other denominations. The new era now dawning upon San Francisco will not be confined to business, but is to be a new era for the religious life of the city. No more important subject can be discussed at the next meeting of the Church Extension Society, which is soon to have its annual meeting, than the immediate future of our Congregational work right here in San Francisco. For some time we have been looking backward and refreshing ourselves with the historic spirit. Now let us turn our faces from the past toward the future, because the church must keep up with the procession of trade and commerce. Not only is a new era dawning upon San Francisco, but the great San Joaquin valley is stirring with new life. At the last meeting of the Home Missionary Committee Supt. Harrison presented a list of new and churchless towns in that valley, which have recently sprung into existence, and all of them are calling for preachers and Sunday-schools. The business men must not have a monopoly of the spirit of co-operation and progress. The churches throughout California must share this twentieth century spirit of push and progress.

### Acorns from Three Oaks.

By Aloha.

Christmas day the Catholic church was the only church holding service. The Latin prayers seemed long, and of the singing I could only translate the "Gloria in Excelsis." The priest preached a good sermon in English, on the "Kingship of Christ," which would have been good doctrine in any church. I shall thank him some day for it when I meet him, for a sure fruit of the way Saratoga Christians began the New Year is courtesy and kindness toward those whose training has been in opposition to ours. We closed the year with a warming and winning sermon from Mr. Coy of the Methodist Episcopal church. He "held up" the saloon-keepers, as a robber recently held him up, and "held" his union audience in the Christian church. It is the good custom here that the Christian, Congregational and Methodist churches give their welcome in turn to the W. C. T. U. on the last Sunday evening of the months which have five Sundays. We commend the custom as giving due place, and not undue consideration, to the important cause.

Morning and afternoon of the first day of the year was spent in praise and prayer, and consideration of our fellowship with Christ. All the pastors had parts in leading. At noon we had an informal but hearty basket lunch, literally warmed with Congregational coffee Methodist cream and Christian sugar. As Cincinnati's famous blind evangelist used to

say at union meetings, "Come and enjoy our glorious mixture." The easy and happy talk of the afternoon led us into consideration of the means, other than legal, by which we may meet the opponents of temperance. The talks were winsome and specially significant, as we have had a deal of fighting to put out five saloons, and fight on our way with two others. It was our special good fortune to have Mr. David Bell of Minneapolis with us, the long-time president of the Y. M. C. A., the eminent Bible class teacher and friend of young men—a happy soul-seeking and heart-winning Christian. His vivifying talk on the joy and the fruitfulness of efforts for young men will never be forgotten. I love to hear him talk. as Bishop Foss once told me he dearly loved to hear Moody talk, and Moody told me he loved the Bishop.

#### Moody's Strength.

A few years ago I saw this dear brother at his Northfield home. He was gaunt and gray. Overwork had painfully told on him. His pastor, Schofield, describes his overwork during his "rest" periods at Northfield. But he seemed so ruddy and healthy when here last winter we thought he might live to fourscore. He said he had accepted his doctor's prescription for him—"only two meetings a day, and absolute rest Saturdays." It's a darker world without him, but why should a forgiven sinner mourn a departed saint who so lately said death would only make him more alive than ever in the joy and service of his Lord? Let me instance his physical strength, not to push others to overwork, but hint what bodily foundations God had prepared for so brave and ardent a soul. A number of years ago I spent a revival Sunday with him at Rockford, Ill. How winsome, wise, loving, earnest he was! His prayers were as direct and childlike as Finney's. I wonder can I hear him pray close by my chair in his heavenly home as I heard him pray at Rockford and at the Hotel Metropole in Oakland last winter. That eventful Sunday he spoke seven times, and followed some services with meetings for inquirers. Six meetings did me up, and, though only a listener and helper, I was weary. Monday morning, as we went into Chicago, he was radiant as Sheridan riding into Winchester. He got a good subscription for his Training School from some one in South Chicago, trotted gleefully over his new building in North Chicago, dispatched his business like Napoleon—the great Napoleon, whom he resembled so much in head and shoulders—and fresh as a rose went joyfully back to his successful and thronged meeting in Rockford for the evening. He could eat like a horse—did eat like the best kind of a horse: the sort of a horse a horse lover loves to hear grind his well-earned grain. He has passed on where you and I shall not



covet either his great bodily or mental strength. I hope to enjoy him more in heaven than I have on earth, and I have stood hours in hot crowds to hear him here. Let us let out a link or two more, "you in your small corner, and I in mine," for Moody's sake who is gone, and for the Master to whom he has gone.

#### His Graceful Wit.

We were perhaps a hundred, seated on the clean straw under the tent at noon, on Round Top, Northfield. Moody was leading the Conversation hour. He sat sturdily against the central tent-pole. Out came the plump question, "Brethren, how many of you have so grown in grace that you can bear to have your faults told?" Many hands went up. Quick as a flash, but not sharply or insultingly, Moody turned to a young Episcopal minister in front of him and said, "Brother, you have spoken thirteen times in three days here, and perhaps shut out twelve other good men from speaking." It was true. The young man had been presuming and officious. Moody fitted him fairly. He had held up his hand as one willing to be chided for fault, but he could not bear it. He owned no fault a sorrow, but stoutly defended himself—or tried to—only making his case really the worse. Then, a real old Yankee, vinegar face on the outer rim of the circle turned loose and sharply berated Moody for his bluntness. The good man blushed, but listened until the abuse was over; then, suggestively covering his face, he spoke through his fingers, "Brethren, I admit all the fault my friend charges on me; but, brethren, I did not hold up my hand."

### The Alleged Decline in Church Attendance.

WHAT GEN. O. O. HOWARD THINKS ABOUT IT.

Writing recently in Eastern papers, General Howard says that if the allegation had been made that attendance on church services was greater now than formerly he should have accepted it without question; but would have said, however, that it did seem to him at times that there was not that deeply religious feeling that characterized the past. Nevertheless, he says that he finds in general a hearty acceptance of all the essential doctrines, a great love of the Bible, and strong ties of Christian fellowship.

As to the decline in church attendance he says that he does not believe there is any such decline. Coming from the president of a great Home Missionary Society, and from a man of wide observation, this is an important declaration. Quotations further along will show on what he bases his judgment.

"I know," he says, "there is a decline in many districts of New England, and the reason is very plain. The families have declined.

In some neighborhoods where there were in my youth children enough to sustain a large school summer and winter, there are not enough now to keep up a small summer school alone. In one neighborhood where I am acquainted a father, who had eight children, all of whom grew to manhood and womanhood, now lives at the old homestead with his youngest offspring; the others are scattered through the West, but all in the West, to my knowledge, are active members of Christian churches. Many entire families have moved westward to better their condition, but I do not know that they are less faithful to Christian duty in consequence of their moving."

As to Boston he says: "Certain of the old church edifices have been abandoned; others have at present but small attendance; but go out a little way from the congested center, which is almost deserted after business hours, and you will find churches well attended. I was in the Clarendon Street Baptist—Dr. Gordon's—church not long since. The church was crowded on Sunday. The prayer-meeting room was filled at the mid-week service, and not a moment was allowed to run to waste during the hour and a half of worship—a wonderful sunshiny meeting. This church activity has been continued for several years, even—since Dr. Gordon's death—without a settled pastor."

Going recently to Dr. Alexander McKenzie's church in Cambridge, he found the house filled with worshippers. He admits that many young men and women were not there who might have been, but says, "I cannot help remembering that I myself was twenty-six years old before my conversion and before I had any abiding interest in religion." Concerning New York and other large cities he writes as follows: "In New York peculiar conditions exist. The vast increase of population, an increase enhanced by high buildings and speedy elevators running up fifteen to twenty stories, has not succeeded in keeping the population as an abiding people, sojourning night and day in the business part of the city. As a rule, after 6:00 p. m. every day, and on Saturday afternoon and Sunday, there are brigades and divisions marching out in every direction, until only a few watchmen, policemen and janitors are left. It is not then wonderful that church attendance in that vast section has been modified. Still, Trinity church, which stands in that almost depopulated region, is fairly well attended by worshippers who come from different parts of the city and its suburbs to make up its shifting congregations from early morning till late at night. The uptown churches, for the most part, are well-filled—churches that I have visited, such as the Broadway Tabernacle, Dr. Burrell's Marble Collegiate, Dr. Van Dyke's Brick Presbyter-



ian, and the late Dr. Hall's Fifth Avenue church, with its inviting auditorium of large size, Dr. Greer's St. Bartholomew's Episcopal, and St. George's. Some of the Methodist churches, especially those that take in the mechanics and small traders, are intensely active in all their church work. In one I was present at a monthly contribution by the Sunday-school, in which between \$600 and \$700 was contributed by the children, given class by class for missionary purposes. In Philadelphia Rev. Dr. Chapman led in a movement where a single church and its branches have had a membership and a steady attendance of upwards 3,000. With his condensed English and his incontrovertible arguments Dr. Chapman has come to build a like extension in New York, located at the corner of Broadway and Ninety-first street. Wherever the institutional church has come into play under good leadership the attendance cannot be complained of. Several times I have been taken by a friend to Dr. Mills' Pilgrim church in Cleveland, Ohio. Dr. Mills is a good preacher, has a good assistant pastor, and lady assistants. By his institutional methods he has succeeded in firing the hearts of some six hundred members already gathered from every class and condition of society, in so much that they all appear to work together and separately to keep the church, the Sunday-school, and the missions full to overflowing. Dr. Taylor's church, in the same city, has been well filled and happy in its work. We all know of the great success of Dr. Hillis in Chicago, and that he has recently been called to the Plymouth church in Brooklyn to occupy a hard place, following such men as Beecher and Abbott. Certainly there is no diminution in attendance since his arrival. Rev. Dr. Meredith has his own systematic method, and seldom, when his people are in the city, are there any vacant pews. The same statement is true of many other churches of every denomination in Brooklyn."

General Howard then concludes as follows: "Of course, I can make no exact statement with regard to the attendance upon divine service throughout the entire body of Christians in the United States, but my impression is, after much travel and many opportunities of observation, that there is not the decline which pessimistic minds are every day alleging. Thousands upon thousands are unreached by the gospel, it is true, and the love of many has waxed cold, but the dealings of our Heavenly Father with us are, I think, leading to a more sincere repentance for sins committed, and a wider-spread outpouring of his Holy Spirit. Notwithstanding the deleterious influence of intense competition in business, of eager, ambitious striving for more and more money, and the usual depletion of religious feeling where a war-spirit prevails, still there is a vast multitude in this country who have

not bowed the knee to Baal, and who are eagerly looking into the face of our Lord, and saying: 'What wilt thou have me to do?'"

### Recollections of Palestine.

By E. S. Smith.

BETHLEHEM.

"But thou Bethlehem Ephrathah which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be Ruler in Israel: whose goings forth are from of old from everlasting." The prophet Micah, 700 years before our Savior's advent, looked down through the misty ages, by inspiration, and saw the little city of Bethlehem, and predicted its glorious future in giving to the world the Savior. Five miles south of Jerusalem, on one of the hills of Judah, lies the city of the Nativity. One beautiful morning we rode over the hills to the sacred place. Passing over the plain of Gibeah, some two miles out of the city, I seemed to see the hosts of Saul on the right slope, and the Philistines on the left preparing for the deadly conflict that took place there. A little farther on we passed the traditional home of Jacob, where Benjamin was born and where Rachel died, and near by stands the tomb of Rachel. On the hill a half a mile away is the little village of Zillah, the birthplace of Saul the son of Kish. Bethlehem is in the distance. On the left is a valley that looks beautiful, but it is infinitely more beautiful and attractive when we learn that there the shepherds watched their flocks by night, and there the angelic host sang "Glory to God in the highest; peace on earth, good will to men." The only attraction of consequence in Bethlehem is the Church of the Nativity. It is owned jointly by the Greeks, Latins and Armenians, and covers the grotto which tradition points out as the place of the Savior's birth. The main entrance is low and unattractive, looking more like the back door than the front of the celebrated church. Crowds of curio-sellers and beggars block the way to the entrance, and it was only by a liberal distribution of back-sheesh that we were enabled to enter. The venerable old priest at the door was not lacking in putting out his hand for a gift. On entering, we see two lines of columns of red limestone, each a monolith about twenty feet high, and a general air of rusty magnificence in altar forms and ornamentation. We descend a flight of stone steps to the grotto. It is about forty feet long, ten or twelve feet wide, and paved with marble. At one end is a recess where lamps are constantly burning, and in the center is a silver star beautifully polished that marks the exact spot of the birth of the Savior. At one side is the chapel of the manger in which the Child was laid.

In another part of the cave is the reputed pit in which the infants were thrown by the or-



der of Herod. Standing on the hill just back of the church is a beautiful view of the country southward. Hundreds of acres of good, arable land are spread out before you. This is the field of Boaz, the wealthy farmer who was engaged in harvesting when Ruth the Moabitess, with her mother-in-law returned from Moab, and who made Ruth his wife, and thus in time became a progenitor of the Savior.

The trip to Jericho, Jordan and the Dead Sea was begun with a great flourish of trumpets. Horses were brought in from the surrounding country, also donkeys and camels, to transport the tourists. Some were taken in vehicles of an ancient and delapidated appearance. The dragoman was decked out in royal apparel, tunic and trousers of purple silk, with streaming silken head covering of silver and silver, with black and russet leather trappings, silver trimmed and edged with heavy fringe, with a mighty saber and an arsenal of small arms, and mounted on a beautiful Arabian charger. He was a portly looking man, and might have been supposed to be the Shah of Persia. He was a good dragoman, and treated us well; but that could not be said of some of the muleteers, who had their eyes out constantly for an opportunity to steal something. The horses were a dingy, disreputable lot, bony, scarred, knock-kneed, and you would not place a value of more than five dollars on the best of them. But we found that they could endure a great amount of hardship. It was amusing to see how the creatures pranced about when we mounted and frightened the timid ones, and the muleteers and their friends standing about were very active in rendering assistance and gathering in the backsheesh. One lady dropped her parasol, and there was a rush to pick it up which nearly ended in a fight, and the whole crowd demanded backsheesh. One man directed the foot of a lady into the stirrup and demanded backsheesh, and his friend demanded the same because he stood by and saw the operation. At length we started, and a formidable host to appearance we were. With us went two fierce-looking Arabs from the land about Jordan, armed with murderous weapons, as a body guard through their own country. They were threatening looking creatures at first, but degenerated into anxious seekers after backsheesh toward the end.

Passing around Olivet, we followed a winding path into a deep valley leading off through the barren Judean hills. At the foot of the hill is the Apostles' Well, situated under a stone arch, bearing marks of very ancient origin. Opposite the well is a dilapidated dwelling inhabited by some villainous-looking Arabs who demand backsheesh for dipping up water from the well. The hills are a barren desert. An occasional shepherd could be seen on the hillside with his flock, but it was

a problem what they subsist on. The country becomes more and more rugged as we approach the Jordan valley. At length we arrive at the Samaritan's Inn. It is an enclosure of perhaps half an acre, with a well in the center, a typical hovel on one side, inhabited by the pirates that charge two piastres for a pail of water for your horse, and the same for a glass of lemonade that even a circus vender would be ashamed to offer. If that is a sample of the Inn that the Good Samaritan patronized, twopence was quite sufficient for the board and lodging of the unfortunate victim of the robbery. Leaving the Inn, we pass into the mountains bordering the Jordan valley. The road has degenerated into a mere path that winds about between the cliffs and through the deep gorges. It is very romantic. The brook Cherith cleaves the mountain here in a fathomless gorge, and in one place has tumbled its way through, leaving the ragged rocks hanging threateningly above. It was here that Elijah hid himself from the wrath of Jezebel, and was fed by the ravens. And about in this wilderness our Savior was tempted forty days; perhaps he was in this very gorge. Two miles farther north, on the summit of the mountain, is the peak known as the Mount of Temptation. The ancient Jericho was situated just at the foot of this mountain. Only ruins mark the spot. Elisha's well is near by, and the water is as sweet and good as when Elisha purified it with salt. It supplies the drinking water for the hotel in the modern Jericho, two miles below. The inhabitants are wretchedly poor and dirty, living in mud tenements half buried in the earth, and reeking with filth. A frame building painted white passes for a hotel. Some of our party occupied beds in the hotel, but most of them slept in tents that were brought along for that purpose. Those that slept in the hotel brought away visible evidence that they did not occupy the beds alone. It is four miles to the Jordan. I was up early, but not early enough to secure the horse that I had the day before. There were thirty-five clergymen in the party, and they were most excellent judges of the best riding beast. The choicest of the beasts had been already selected and were on the way to the Jordan. Having lost the animal that I rode the day before, I was destined to take a poor scrub, but by warming the palm of the muleteer with a liberal backsheesh, I succeeded in securing a horse that he was holding for one of the late rising clergymen.

At the Jordan crossing, which is supposed to be the place where the children of Israel entered the land of Canaan, we found five hundred or more Russian pilgrims who had walked down from Jerusalem, and were engaged in their religious exercises of baptizing in the sa-



cred stream. The priest and the people to be baptized were clothed in white robes. This pilgrimage is the great event of their lives. A large amount of water was carried away in bottles and kegs. The heat was intense. The Russians were clothed in their native suits of furs, and must have had a warm time. The Jordan valley at this point and at the Dead Sea is 1,300 feet lower than the Mediterranean Sea. I believe that it is the lowest body of water in the world. The Jordan is a narrow stream, but quite deep and very rapid. Many persons have been drowned there, not knowing the depth and force of the water. Eight miles below this crossing we came to the Dead Sea. It is a beautiful, placid body of water, twenty-seven miles in length and nine miles wide in the broadest part. Utter desolation prevails. There is no sign of life within or without the lake; the water is clear as crystal. It is said that no living thing can exist in the Dead Sea; but this is a mistake, for I saw a number of living creatures in it, among which was a doctor of divinity floundering around like a porpoise. On either side of the soft, reflecting water the hills rise to the height of a thousand or fifteen hundred feet, and on the east side Mts. Pisgah and Nebo lift their hoary heads to the sky. Herod's Castle, located in the craggy cliff on the eastern shore, is supposed to be the place where John the Baptist was beheaded. Where was the site of Sodon? Perhaps we passed over the ground on our way down from the Jordan to the Sea. I fancied I detected the place, but there is nothing to identify it. We passed back to Jerusalem over the desolate, barren hills of Judea. How could that barren desert ever have supported such a large population as is accredited to the tribe of Judah? When I reached Jerusalem, my overcoat that I had entrusted to one of the muleteers to carry was not visible. Two days after, through the intervention of the dragoman, it was returned, stripped of everything the pockets contained. The Arab evidently intended to have captured the overcoat as his final backsheesh.

Seattle.

God upholds and governs the universe. His government is both general and particular. His kingdom is an everlasting dominion, and is from generation to generation. He doeth according to his will in the army of heaven, and among the inhabitants of the earth. "The counsel of the Lord standeth forever." His "eyes are in every place, beholding the evil and the good." Not a sparrow falls to the ground without his notice. The hairs of the head he numbers. He "worketh all things after the counsel of his own will."—[Methodist Protestant.

## TWENTY-FIVE QUESTIONS ANSWERED ON TAXATION OF HOUSES OF WORSHIP.

BY FREEMAN D. BOVARD, PH.D.

(Concluded from last week.)

13. *Does not exemption of churches from taxation shift the burden to the shoulders of the non-church population?*

Ans. Allowing that the entire annual civic expenses of California, State, county, municipal, including the churches, the highways, the public schools, to be represented by \$28,000,000, or 28 parts, the church population, 23 per cent, or about one-fifth of the whole, by voluntary contributions toward this annual budget of expense, gives to support the churches, in cold cash, \$3,000,000, thus reducing the expense of the State from \$28,000,000 to \$25,000,000, relieving the other tax-payers to the amount of \$3,000,000. Of the remaining \$25,000,000 the church population pay one-fifth, or \$5,000,000, making a total paid by the church population of \$8,000,000, approximately one-third of the whole expenses of the State of California, leaving only \$20,000,000 to be paid by the four-fifths non-church population. (Abstract U. S. Census, 1890, page 205.) Under what code of fairness can the four-fifths non-church population demand of the one-fifth church population a quarter of a million more, in order to reduce the \$20,000,000?

14. *Does not this argument prove too much—that the State should support the church?*

Ans. The argument is simply adduced to illustrate the financial side of the question. The church people are not asking to give less. They are not asking the four-fifths non-church population to give any part of the \$3,000,000 given annually to support the church. They are not asking that any part of the \$5,000,000 regular taxes be remitted. They are simply asking that the money given for the higher, more difficult, more delicate, the supreme lessons of life; the sustaining of those great corrective principles of virtue and righteousness which conserve the moral and spiritual interests of the State, endowing her citizenship with conscience and character, shall remain intact for those superior objects for which it was intended.

15. *Is not the exemption of houses of worship from taxation state aid?*

Ans. If Mr. Andrew Carnegie should give \$500,000 to build and maintain a free library in one of the cities of California, paying full value for the site, paying the workmen full wages for building the structure, thereby advancing the value of real estate in that city five to ten per cent, the State would certainly aid the library by refraining from taxing it. The money given under tax exemption would remain intact for library purposes and bring to



the State indirectly many times the amount of the taxes remitted, besides deepening and widening the current of intellectual life. The State gives the library free quarters, but nothing from its public treasury. The library does not increase the rate of taxation; it increases the income of the State by an increase of values and by improving the economic conditions under which labor is performed.

*16. What would be the effect of taxing such institutions?*

Ans. At the rate of two per cent, the estimated average per cent in California, it would mean that \$10,000 of the income, instead of being spent, as intended, for books, would go into the hands of the tax-collector. If Mr. Carnegie's net endowment after building and equipping such an institution were \$250,000, bringing four per cent net, there would be just enough to pay the taxes and not a cent over. If he should spend the whole \$500,000 in the building and equipments, very few cities in the State could afford to receive such a noble gift, and depend upon the public-spirited citizens to pay the taxes. In San Diego the wife of a very wealthy gentleman from the East died. He proposed to build a beautiful memorial stone church at the cost of over \$200,000. The membership of the church was comparatively few in numbers. The rector was compelled to decline this magnificent gift, which would have been far and away the most magnificent church edifice in the State, informing the millionaire that the congregation could not afford to pay the taxes, which would amount to more than \$300 a month. Would San Diego have been donating \$4,000 a year to the Episcopal church if such a magnificent temple had been erected free from taxation? On the contrary, would not the whole city, temporally, morally and spiritually, have been greatly benefited by such a gift? As it is, the congregation continues in its old church, the city is deprived of the benefits of such a temple, the State has no more, if as much, taxes. Taxing the gifts of the people crushes the very flower of civilization.

*17. Is not the exemption of houses of worship a step in the direction of the union of Church and State?*

Ans. Not in the sense in which such phrases are commonly used. There is no foundation for such an implication. Taxing churches certainly goes as far toward organic union of church and state as exempting them. Exempting churches from taxation makes them the guests of the State, whereas taxing them carries with it the right of representation in all the departments of government. If a corporation is taxed and treated upon a taxable basis, the right to influence and shape the policies of the civil government cannot well be

denied it. If every state in the Union taxed the churches it would have a strong tendency to draw them into politics. Exemption from taxation is the barrier of courtesy that keeps them out and gives the state the moral right to insist on neutrality.

*18. What, then, is the true relation of the Church and State?*

Ans. The state is not independent of morality. Morality is not independent of religion. The sovereignty of the people is not independent of the sovereignty of God. The civil code rests upon the moral code. No state has or can secure the right to make a law, great or small, that contravenes the moral law. Absolute religious freedom does not mean the abolition of religion. There is a moral nexus between church and state, inorganic though real. No one has stated the case more clearly than Washington in his farewell address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. . . . A volume could not trace all their connection with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

*19. What motive can be assigned for the taxation of churches?*

Ans. It must be to obtain revenue or to place a restraint on the progress of the churches. Examine the question as a source of revenue: The entire property of the 250 Roman Catholic and the 1,750 Protestant churches, including the Jewish synagogues, in 1890 did not reach \$12,000,000; but allowing that the increase in nine years has brought their assessable value up to that amount, at a rate of two per cent, the revenue derived by taxing houses of worship would amount to \$240,000, a mere trifle to the whole state; less than the *ad valorem* tax levied for the support of the State University; less than twenty cents on a thousand dollars of assessable property. Surely, nothing but a misapprehension of the whole situation would induce California, the most favored state in the whole world, a synonym for wealth and prosperity, to oppress her impoverished and debt-ridden churches for such a pittance. (See Appendix.)



*20. Why should California restrain the progress of her churches?*

Ans. It is a delusion to imagine that the church corporations are growing indefinitely rich. Many a man without a dollar to start with has accumulated five times the entire property of all the churches in the State and spent annually almost as much as the cost of supporting all the churches upon himself. It is one of the most difficult tasks to secure property for church purposes. The church, in the nature of the case, antagonizes much in human nature. It is only after long and sustained effort that the people are led to give to these higher forms and methods of education. Temporary and quasi-religious systems do not acquire property. It is a wrong principle of legislation to hinder all the churches because we do not like what some of them hold. It is utterly repugnant to American statesmanship to discriminate against any religious denomination. All are equal before the law in our great, free country.

*21. What is the effect of this restraint on the weak and struggling churches of California?*

Ans. A score of them perish every year. The Presbyterian Synod of California drew from their Home Missionary Board last year \$26,500 to maintain the missionary pastors of that denomination in California, but paid to the State over \$25,000 in taxes for the privilege of carrying on their work within the bounds of this commonwealth. (Dr. J. W. Dinsmore's address, California Synod, Stockton, October 20, 1899.) What is true of that denomination is true of all the rest. Notwithstanding a remarkable spirit of liberality prevails in all the churches of this State, were it not for the tens of thousands of dollars sent from the Missionary Societies of the East, from ten to twenty per cent of the poorer churches would perish in a single year. California churches ought to be self-supporting, and would be almost at once if they were not compelled to pay such a heavy fine to the State.

*22. How would such an Amendment aid the laboring man?*

Ans. The churches are almost wholly supported by the every day laborer. There is not a spot on the round globe where a laboring man could bring up his family in the common benefits of life except where the church has been planted. It is a cruel wrong to attempt to create antagonism between the church and the laboring classes. The history of the church shows that the struggles of one are the care and prayerful solicitude of the other. The entire benefit of this amendment would accrue to the laboring classes. Their contributions would go directly for the objects for which they are given, and hundreds of mining and

lumbering camps in California now without a church or a Sunday-school could be supplied. This Amendment is specially intended to aid the laboring classes. They are the chief adherents and supporters of houses of worship.

*23. Does California assume that the State can get along without houses of worship?*

Ans. On the contrary the opening sentence of the Constitution reads: "We, the people of the State of California, grateful to Almighty God for our freedom, in order to secure and perpetuate its blessings do establish this Constitution." Also: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State." (Const., Art. I. Sec. 4.) The codes, the oaths, and the entire attitude of the fundamental law of the State show that it had no more idea of abandoning the churches than it had of discarding the public school system. Everything in the Executive, the Judicial and Legislative departments clearly proves that California, just as every other State in the Union, assumed that her public-spirited citizens would voluntarily supply the State with moral and spiritual instruction. To this expectation on the part of the State the benevolent citizens have responded nobly, and only ask that this State shall deal with their gifts as other states deal with money voluntarily given to these superior objects.

*24. Has the State a moral right to tax her churches?*

Ans. The church corporation cannot exist for gain. There is absolutely no legal source of revenue. There is no power in the church corporation, nor in the State, to compel people to give. The house of worship is wholly unavailable for all ordinary purposes. The status of the house of worship is that of vested interests. California has received from the national domain millions of acres for school purposes. How would the State feel to have the Federal Government begin to collect from the School Tax of the State ground rent? The churches in California, prior to 1868, were built under solemn contract on the part of the State that they should be free from taxation. That contract should hold good. (U. S. Const., Art. I, Sec. 10.) A citizen in San Mateo county left in his will \$1,000 for a church. The money was spent on the church as he had directed. The State held the executor responsible for every dollar of the trust, but in a few years the sheriff sold the whole for less than \$100, utterly annihilating the bequest. The State, that insists that its citizens shall keep their pledges ought not itself be compelled to break faith with vested rights.

*25. What benefit to California is the house of religious worship?*



Ans. (1) California has no other provision for the moral and spiritual education of her citizens; (2) the church builds and sustains the conscience, acting directly upon the inner life and passions of the individual, constituting the most powerful police force of a free republic; (3) the church and its ministries assuage the sorrow and brighten the dark mysteries of human life; (4) the church builds, sustains and ennobles the character by bringing into life the supernatural ideals without which the citizen must sink to a soulless level, and every achievement, however great, ceases to be precious. Science and art may increase the product of human effort, multiply and intensify our wants, bend and shape society toward the highest utilitarianism, but in the house of worship the citizen learns to think devoutly, to feel nobly; hears the imperial notes of duty from an upper sky, and here alone does he truly find out *how to live*.

The following figures are given from the United States census of 1890. The increase of church property during the intervening nine years would hardly bring the assessment above the value reported in 1890. The rate has been taken at two per cent. The average over the State is more nearly two and three-quarters per cent.

### Wise as Serpents.

It was matter for general surprise that persons seeking to purchase copies of the *Cosmopolitan Magazine* containing Mark Twain's article on Eddyism, soon after it was published, could not find a single copy for sale anywhere. The secret is now out. The Christian Scientists bought up, as far as possible, the whole edition containing Twain's article, and, presumably, destroyed them. Since that, we are informed, the literary editor of Mrs. Eddy's book, who is not a believer, tried to get an article into the *Cosmopolitan*, but was refused, the explanation given him being that the publishers are now better paid to publish nothing on that subject, since Twain's article appeared. Likewise, the leading Boston papers have recently refused to print any criticism adverse to the Christian Science frauds. An official of the *Herald* of that city said, privately, that the Christian Scientists were the best-paying advertisers that paper has. Thus the Eddyists join the Jesuits in the attempt to gag the press. The boycott of *McClure's* and other leading magazines which published an advertisement of Dr. James M. King's vigorous volume, "Facing the Twentieth Century," drove them to refuse further publication of the advertisement.—[Exchange.]

"Reasoning implies doubt and uncertainty; and therefore God does not reason."

### Childless.

BY STEPHEN PHILLIPS.

Ah, barren! to go barren! to the grave!  
Have I not in my thought trained little feet  
To venture, and taught little lips to move  
Until they shaped the wonder of a word?  
I am long practised. Oh, those children mine,  
Mine, doubly mine, and yet I cannot touch,  
Hear, see them! Does great God expect that I  
Shall clasp his air and kiss wind forever?  
And the eternal budding cometh on,  
The burgeoning, the cruel flowering!  
At night the quickening splash of rain, at dawn  
The call of the young bird, finds out my heart,  
And any babe tossed up before my eyes  
With ripples of wild laughter pierces me.  
Still I, amid these sights and sounds, starve on.  
Barren! to go down barren to the grave!  
Omitted by the casual dew! Still I,  
I with so much to give, perish of thrift—  
Spectator of life's feast, a looker-on!  
They say, those other women, in my ear:  
"Much you are spared, for cruel are the young;  
The streaming face; the sob with pillow choked,  
The certain swiftness of young strength to sin,  
The burning blushes, the unanswered prayers;  
To none is God so deaf as unto mothers."  
Spared! to be spared what I was born to have!  
I am a woman, and this very flesh  
Demands its natural pangs, its rightful throes,  
And I implore with vehemence these pains.  
I know that children wound us and surprise  
Even to utter death; that they can wear  
The silent nerve beneath the sun away  
Until we walk the garden with white head,  
Turn from the human face to quiet flowers.  
Have I not heard and known? But this my heart  
Was ready for these woes, and had foreseen.  
Oh, but I grudge the mother her last look  
Upon the coffined dead,—that pang is rich,—  
Envy that shivering cry where gravel falls.  
And now these maimed thoughts and foiled desire,  
Eternal yearning answered by the wind,  
Have dried in me belief and love and fear;  
My thwarted woman hopes have inward turned,  
And the vain milk like acid in me eats.  
I become a danger and a menace,  
A wandering blight, a disappointed force,  
More cruel from a love that might have been.  
Oh, 'tis such souls as mine that go to swell  
The childless cavern-cry of the barren sea,  
Or make the human ending to night wind.  
Ah, barren! to go barren to the grave!

—January Century.

### A Desert Lighthouse.

It sounds strange, but is said to be a veritable fact. In a region almost destitute of water there is a good well, and near it a tree. In this tree a benevolent-minded man has swung a lantern, which he trims every night, so that its light may be seen from afar, and guide weary and thirsty travelers to the well of sweet and refreshing water.

How beautiful and thoughtful is the act, and how suggestive to Christian men and women! There is a fountain of living water for the thirsty sons and daughters of our race, and its supply is ample for all. But, oh, how many of them do not know where to find it! Can we not hang out our lanterns to guide them to it?



## The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

### The Preaching of John the Baptist. (Luke iii: 1-17.)

LESSON III. January 21, 1900.

GOLDEN TEXT.—*"Prepare ye the way of the Lord."* (Luke iii: 4.)

#### Introduction.

Time: July, 26 A. D. to December, 27 A. D.  
Place: The Jordan Valley.

Since the last lesson: Seventeen years intervened since the last lesson. But we know nothing about all those years. The gospel history passes over them with one great stride. John was six months older than Jesus, and his ministry probably began about six months before the baptism of Jesus. Thirty years of age was the legal age for one to enter the ministry (Num. iv: 3, etc.). John accordingly probably began to preach about July of the year 26 A. D., and continued until his ministry was brought to an abrupt ending by his arrest and imprisonment, in December, 27 A. D. The scene of his ministry was the Jordan valley.

The work of John was three-fold, namely:

1. It was his duty to announce that the kingdom of God was at hand—that the Messiah was about to appear.

2. It was his duty to bring the nation to repentance, for he was "to make ready a people prepared for the Lord."

3. It was his duty formally to induct the Messiah into his office and to point him out personally when he should appear.

All of these duties were discharged by the forerunner with characteristic zeal. No words bring out the true nobility of his character more clearly than those in which, referring to Jesus, he said: "He must increase, but I must decrease" (John iii: 20). There came a time in his life when doubt filled his mind, but imprisonment might easily so affect such a person as he. Fear of man was a thing to which he was a stranger. The spirit of Elijah truly possessed him.

#### Critical Notes.

V 1. Augustus died August 29, 14 A. D., and Tiberius was his successor. But Tiberius enjoyed a co-regency with Augustus for at least two years before the latter's death. The fifteenth year of Tiberius can thus coincide with 27 A. D., when John's ministry doubtless began. Of the other rulers here mentioned, the following are their probable dates: Pontius Pilate, 26 to 37 A. D.; Herod, Tetrarch of Galilee, 4 B. C. to 39 A. D.; Philip, 4 B. C. to 33 A. D.; Lysanias, probably 4 B. C. to 37 A. D.

V. 2. Annas was the *de jure*, Caiaphas the *de facto* high priest. The Romans assumed to dispose of this office and name its occupant. In the eyes of the Jews Annas was the right-

ful possessor of the position. "The word of God" is the Old Testament formula to express Divine inspiration." The wilderness mentioned is the same as that of i: 80.

V. 3. One of the greatest functions of John was to preach repentance. This was to be symbolized by the rite performed. "The recipients of it by the symbolical act confessed their sins and need of cleansing, engaged to lead a new life, and expressed their faith that God would pardon them."

Vs. 4-6. The words of Isaiah are here distinctly applied to John. The forerunner liked to speak of himself as "a voice crying." "The message was more than the messenger, and hence the messenger is regarded as mainly a voice." The obstacles to be removed were moral. It was customary to prepare the highways when an Oriental monarch was approaching. John was to prepare the way for the approach of the Messiah. The words of Isaiah exactly describe the work that was done by John.

V. 7. John's preaching attracted all classes and conditions of men. This and the following verses doubtless summarize the words and effects of John's work. Luke designs to give not what John may have said on any particular occasion, but the substance of his message. He had no sugared words for his auditors. To him they were "a generation of vipers."

V. 8. But the Jews—especially the Pharisees and Sadducees—prided themselves on their descent from Abraham. Luke's Jesus said to those claiming Abrahamic descent, "If ye were Abraham's children ye would do the works of Abraham." (John viii: 39.) "It was God who made Abraham to be the rock whence the Jews were hewn (Is. li: 1, 2); and out of the most uncompromising material he can make genuine children of Abraham."

V. 9. Little did they then realize, but the ax was already at the root of Judaism.

Vs. 10-14 tell of the different advice given by John to the different classes who came to him. Each class had its peculiarly besetting sin, which must be laid aside. The directions given emphasized the need of treating their neighbors with justice and consideration. No classes were more constantly guilty of wrongdoing than those named.

Vs. 15-17 set forth the truth concerning the coming of the Messiah and the work he was to do. As to his personal character, he was vastly higher than John. And his work was to be one of judgment, as well as of salvation.

#### Important Truths.

1. "The Father hath given him authority to execute judgment also, because he is the Son of man." (John v: 27.)

2. "Repentance and remission of sins should

be preached in his name among all nations." (Luke xxiv: 47.)

3. "There is, therefore, now no condemnation to them which are in Christ Jesus." (Rom. viii: 1.)

### "From the Earth."

MRS. MAB W. COYAN.

"And I, if I be lifted up... will draw all men unto me." This is the most common method of repeating this mysterious declaration. Jesus in his teaching never spoke a superfluous word, nor garnished a sentence for a merely rhetorical effect. He was truth and his words were truth. Every word meant something. Every word was vital.

"And I, if I be lifted up from the earth, will draw all men unto me" is comprehensible only in its entirety. "From the earth" is the key to the whole operation. His abode in the flesh interfered with his omnipresence. Hence his restive, passionate exclamation on another occasion, when he cries out, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Here, the "straitness" is evidently the bonds of his human, fleshly body, and his unrest arises out of operations already begun, according to his previous statement. "I am come to send a fire (the Holy Ghost)... and what will I, if it be already kindled?" He seems in haste to get through with his baptism of death and to be freed from his earthly body. "It is expedient for you," he explains on another occasion, "that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Why "expedient"? Because he could not exercise his omnipresence while in the flesh. He could not speak to all hearts—could not reprove the world of sin, of righteousness and of judgment. His final victory over sin and death, and his glorified ascension to his Father, seems to have restored the Trinity to its normal power and effectiveness. The "fire, already kindled" would increase to a flame and light up a world of darkness. Therefore his glorious proclamation, "And I, if I be lifted up from the earth, will draw all men unto me."

"Wherever we are, at the north pole or at the equator, in poverty or in wealth, in a palace or in a prison, it is possible that Christmas shall be a day of joy to us, and possible that we may make it a day of joy to others; that we may show, in our own feeble part of the showing, that we ourselves are included in the meaning of the song the herald angels sang, and that we have accepted our share of the blessed burden of carrying the message of good will to all on earth."

## Christian Endeavor Service.

By Rev. J. H. Goodell.

Send Me. (Isa. vi: 1-10.)

Topic for January 21st.

(Quarterly missionary meeting.)

Our missionary service for the Master ought to have early attention in the new year. Church work is taking on so many absorbing phases that it would seem well-nigh impossible to give attention to anything very far away from the home parish. We have too many "schemes," "departments" and "propositions" to manage that little time is left to devote to the larger idea of "the world for Christ."

Still, every indication of the times is that the missionary effort is the dominant one in the providence of God. The situation is a remarkable one. In spite of the depression in our missionary societies, compelling them to call a halt in their aggressive work, and to suspend enterprises already begun; in the face, also, of discussions tending to throw doubt upon the necessity of missionary effort—still the doors of the world are flying open; calls continue to come from every quarter; men and women are offering themselves in great numbers; and the opportunities are appearing as never before. Some men may be losing their interest in missionary labors; but it is evident that the Lord of the harvest is not, and is not likely to do so.

\* \* \*

Whoever, then, among the Endeavorers, desires to keep close to the Master in this year of 1900, let him hold himself to the missionary life. And one of the best means of doing this is to get our inspiration from that original missionary document, the Bible. It is hardly possible to be warm in our interest in this Word and at the same time to be indifferent towards these enterprises which are intent upon giving the Christian faith to all these distant nations.

In the reference in Isaiah there are several important suggestions. The church of God as a whole never yet has felt the impulse to cry out, "Send me." A few individuals have felt that, and feel it still. But the most of us have gone no farther than to become interested contributors. It requires a vision to become the other kind. It is interesting to notice how this prophet was put into the "send me" frame of mind.

\* \* \*

The first step was to present to him an ideal. A vision of righteousness was the first step he took. The trouble with the lagging missionary zeal of to-day is the low conception so many have of what the heathen ought to be. As long as men think of the Oriental religions



as adequate for salvation there will be very little of the "send me" spirit in their relation to missions. Isaiah was given such conception of the holiness of God and of character that he was overwhelmed with his own sinfulness. A view of righteousness in its divine light sweeps away in an instant any spiritual self-esteem one may have. We need this contrast. We think too well of ourselves to feel very anxious about the heathen. Complacency in America is putting a stop to the gospel in India. While we talk about sin as only the remnants of our ancestral brute condition; and that there has been no "fall"; and that all traits not positively and totally bad are the working out in man of a force making for righteousness—whenever and wherever we speak of sin in this way, there will be no exclamation like that of the prophet over sin and uncleanness.

\* \* \*

Besides this, Isaiah's vision carried the truth that the missionary message was not merely the message of culture. Missionary work is not a kind-hearted desire to distribute the good things we have among those less fortunate. It is something more than a desire to extend the benefits of the kindergarten system, and the sanitary advantages, and the educational benefits, of an advanced civilization. It is to proclaim the offer of iniquity taken away, and sin purged. This is what the heathen need; and this is what we are called to do for them. Keen, intense and emphatic views of the world's condition, as the prophet had his vision, is what we need to carry us through this year with a cry to God, "Send me!"

\* \* \*

Another feature of this vision was the importance of the work, even where it might be hopeless. The mission of Isaiah was not based upon the response made. Much of his message was to be useless. Some of it would only harden. And when the prophet cried out, "How long?" the reply was that the work was to be carried on to the end. Thank God the missionary work is not quite so hopeless now. There are results to gladden our hearts. But Isaiah's vision shows us that, whether with or without encouragement, the work is to be done. This world must be redeemed. Redemption is not a polish that hides and excuses and passes over sin and selfishness. It is a work that recognizes and takes away from men their iniquity. When we see this work as we ought to view it, then comes the feeling of personal responsibility. We have a conviction that, in some way, we must have a part in this work. To-day, as in olden time, the query is, "Who will go for us?" We cannot see the vision of righteousness and its contrast sin, and the process of taking this

sin away, without hearing the voice making this inquiry. The vital question is, Shall this new year find us ready to be sent, either in person or in some real way that will put ourselves on the field of the wider world.

### Scientific Miscellany.

Cellulose, the fibrous base of plant structure so familiar in our paper and cotton, has long had its great usefulness extended by impregnation with gypsum, resins, and other substances, or covering with impervious varnishes. More recent products into which it is transformed by chemical destruction of the cell itself are listed by S. Ferncezi: (1) Several kinds of parchment paper are produced, resembling true parchment from animalskins, by plunging unsized paper into strong sulphuric acid, then freeing from excess of acid by washing and neutralization. (2) Sulphitic cellulose, prepared by treatment with acid sulphite of calcium or magnesium, became thirty years ago the most important substance in paper manufacture. When saturated for a long time in a pulping machine, it yields material for a cheap parchment paper, which, in thin, transparent sheets, is known as "pergamyn," and is used for packing perishable articles. (3) By long trituration of sulphitic cellulose, destroying completely the textile fibers, and spontaneous evaporation of the pulp, blocks of amorphous cellulose are obtained. This material, called "cellulith," when freed from air by boiling or steaming, can be worked like horn or ebonite, resists the action of alcohol, petroleum, fats and oils, and is fairly elastic. (4) Solutions of chloride of zinc and ammoniacal oxide of copper, like sulphuric acid, transform cellulose into an amorphous mass. When, after treatment, this mass is exposed to wind and rain for some weeks, it is completely changed into hydrocellulose, and is known as "vulcanized fiber." It is made in two varieties, the flexible and the hard. It has been made in sheets in the United States since 1878 and is now formed into tubes, rods, cogwheels, etc., used to replace rubber and leather. (5) Treatment of cellulose with sulphuric and nitric acid yields nitrocellulose. This is the starting-point of the high explosives, and, with camphor, is changed into celluloid, which has very varied applications. (6) English makers are turning out an imitation leather, called "pegamoid." This is a mixture of cotton and paper, covered with a secret composition, supposed to be celluloid with some oil, and is used for trunks, curtains, etc.

Leakage from steam pipes is believed to have been greatly underestimated, tests by Mr. R. S. Hale having indicated the following proportions of loss: In mills, 5 to 16 per cent; electric plants,  $2\frac{1}{2}$  per cent; steamships,  $1\frac{1}{2}$  to 10 per cent; waterworks,  $2\frac{1}{2}$  per cent.

## Home Circle.

### Grant Us Thy Peace.

Far in the west the day is slowly fading,  
Dark grow the shadows of the evening hours;  
Sweet o'er the senses steal the zephyrs, laden  
With the soft fragrance of the drooping flowers;  
Grant us thy peace.

All through the day our erring steps have wandered  
Far from the path thy sacred steps have trod;  
With broken vows, and precious moments squandered,  
On humble knee we pray thee, O God!  
Grant us thy peace.

Dark grows the night, the weary world is sleeping,  
Darkness can hide not from thy piercing light;  
Take us, O Savior, in thy gracious keeping,  
Safe from the terrors of the lonely night:  
Grant us thy peace.

Grant us thy peace when life's brief day is closing,  
Hold thy dear cross before our fading eyes;  
Through the dark vale within thine arms reposing  
Till morning dawns for us in Paradise,  
In perfect peace.

—Emily Appleton Ware, in *The Churchman*, &c.

### A Messenger of Good.

BY IDA WHIPPLE BENHAM.

Keep it not idly by thee—hoard it not!  
Thy friend hath need of it; behold, he  
stands

Waiting to take the bounty of thy hands;  
Pay him the debt thou owest, long forgot,  
Or—hast thou paid already—ease his lot  
Of that which he would sell, or loaf for  
lands—

Whate'er his need can spare and thine  
demands;  
So shall thy wealth be clean and without  
spot.

Dost thou not know? hast thou not under-  
stood?

The stagnant pool breeds pestilence, dis-  
ease;  
The hurrying stream bears bounty on  
its tide.

Pass on thy gold, a messenger of good;  
Swift let it speed on gracious ministries;  
Wing it with love, and let its flight be  
wide.

### The True Washington.

Apropos of the centenary of his death in December, the editor of the *Century* comments thus upon the life and fame of the first President:

"It can be said that not only the fame of Washington has greatened during the century that has flown since his death, but the knowledge and understanding of him have likewise largely increased. The sculptor, Daniel French, in the Washington that he has modeled for the Paris monument, has expressed the grandeur of his fame. Here, with sword and brow lifted toward heaven, he appears as a world-hero; there is something of the demi-god, of the

creature of tradition, of myth, in attitude and aspect.

"To be sure, there was an unusual dignity about the person and reputation of this hero, both during the time of his greatest activity, and later in his career. There are none now living who can make direct report of the effect of his presence upon beholders, but there are many who have had from those who saw him an account, at first hand, of this effect. The present writer can never forget a description of his appearance, from the lips of an old gentlewoman who had been one of the band of children who strewed flowers before him at Trenton, on his way to his inauguration at New York. And, besides, there are many printed records of the dignity of his bearing, and the impression of majesty produced upon individuals and the multitude.

"As this country has grown, and as the importance of his work is more and more appreciated, and, too, as he recedes in distance, Washington's true proportions are appreciated, and he looms ever more grandly. Compared, indeed, with the unselfishness of his actions and the nobility of his aims, most of the world's conquering heroes and makers of nations seen, in moral comparison, a herd of self-seeking vulgarians.

"Yet, while he has joined the ranks of the world's demigods, he has, at the same time, become nearer and more human to us through a closer study of his personality. "The true Washington" is a no less dignified, but much more sympathetic, figure. If we know the fierceness of his anger, we honor all the more the power of his self-control. If we recognize the intensity of his love for country life (and something of a revival of the love for such a life makes the present generation more appreciative of this amiable trait), still the keener our sense of his sacrifice to duty in relinquishing that life for the camp and the halls of government.

"In order to exalt the wisdom of Washington, and to insist upon the importance of his farewell advice to his people, it is not necessary to impute to him supernatural enlightenment. And yet, so clear and right was his thinking on themes of government, and so valuable have proved his principles in operation, that he would be a rash counselor who would call for the utter disregard of any one of these principles. Certainly, as to the conditions to which his advice directly applied, events have proved that he saw not only deeply but far. At what point any of his specific views may cease to be of service as a present guide, it will be difficult, indeed, to determine; and there will always be danger that a wave of sentiment may at any time drive a not phlegmatic people from moorings afterward found to be the safest."



### Put the Helm in His Hands.

EDGAR L. VINCENT.

Many of the readers of the *Epworth Herald* have taken the trip up under the falls at Niagara in that miniature steamer, the *Maid of the Mist*. It was my good fortune not long ago to make this voyage. We slipped away from the wharf on the American side and went rocking along toward the great cataract. When we were fairly under way the pilot, who was an old man, placed the wheel in the hands of a lad who seemed to be trying to learn the channel, and stood back by an open window watching the progress of the tiny craft. Standing thus I chatted with him for a few moments about the wonders of the falls, which may have to some extent lost their charms to him through very familiarity.

But the time came when the old pilot dropped the little window and took his place at the wheel himself. No time for boy's play now. When the river was wide and the course clear, the lad might hold the helm; but now danger lurked on every hand. The sweep of the cataract was all around us. A master hand must take the wheel now.

Sometimes it is given us to point the way of life to a voyager on Time's troubled sea. We have done the best we can, in tears and with longing in our hearts. But as yet the way seems hedged up. What can we do more?

Then is the time to stand back and place the helm in the hands of Him who knows all the way and can go safely where our feet may not tread. Our work is over. We may never know how much we have been able to do. It will not matter as to that if we have faithfully done what we could. All that is left is to trust the rest to the Pilot who never fails.

Just so when our own pathway seems closed on every hand. The track ahead lies all in the darkness. We can see no light before us. Then trust the helm to his hands, who surely will "bring it to pass." No night so dark, no sea so rough that he cannot guide us safely home.

So put the helm in his hands!—[*Epworth Herald*.]

### The Right Starting-Point.

"Add to your faith," is the way Paul begins his catalogue of graces. Faith comes first everywhere in life. It comes first in the infant's life, first in society, first in business, first in science. We must trust something before we can know anything. We must have faith in our mental faculties in order that we may know the plainest fact and simplest truth; and we must trust one another in order that we may live together and live at all. Take faith out of the world, and society would fall to pieces, and human life would perish. How

reasonable and necessary it is, then, that we should have faith in God! In order that we may live in his world and get along with him on the best terms, we must believe in him as we believe in father and physician and teacher and friend; believe in his commandments, trust his promises, and nestle in his love. Faith in God is the central principle which binds the universe into order, and gives meaning to our life. Trust in God is the deepest root of character. On this root grows and blossoms every good and beautiful thing. Paul, then, begins at the right point; he strikes the true keynote of life when he puts faith first. —[*Presbyterian Banner*.]

### Cheer.

Talk happiness. The world is sad enough  
Without your woes. No path is wholly  
rough;

Look for the places that are smooth and  
clear,

And speak of those to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain.  
Talk faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall  
come.

No one will grieve because your lips are  
dumb. —*Selected*.

Lord, for the erring thought  
Not into evil wrought;  
Lord, for the wicked will,  
Betrayed and baffled still;  
For the heart from itself kept  
Our thanksgiving accept

For ignorant hopes that were  
Broken to our blind prayer;  
For pain, death, sorrow sent  
Unto our chastisement;  
For all loss of seeming good,  
Quicken our gratitude.

—*W. D. Howells*.

### Some Curious Toasts.

A rather cynical toast runs thus: "Woman—she requires no eulogy; she speaks for herself." At the marriage supper of a deaf and dumb couple, one guest, in the speech of the evening, wished them "unspeakable bliss." A writer of comedies was giving a banquet in honor of his latest work, at which a jovial guest gave the toast: "The author's very good health. May he live to be as old as his jokes." At another gathering were toasted "The Bench and the Bar: If it were not for the Bar there would be little use for the Bench." As pithy was the following toast, proposed at a shoemakers' dinner: "May we have all the women to shoe; and all the men to boot." A Frenchman said at a dinner, "I drink to the health of all who are sick."

### Wit and Humor of the School-Room.

The first competition for *Chautauquan* prizes this year (Competition No. 4) closed on November 1st. A prize of \$10 was offered for the best anecdote, not exceeding two hundred words, illustrating the wit and humor of the school- or class-room. Contributions came from every section of the United States, twenty-four separate States being represented. The extreme points of territory represented in this contest were the States of Maine and Georgia, on the Atlantic Coast; Oregon and California on the Pacific Coast; Wisconsin and Texas, in the central part of the country. The award has been made by Ellen G. Revelley, a supervisor of the Cleveland public schools. The following anecdote wins the prize:

"Ransom, Smiley, Smith, J. G., Smith, H. H."—and as the professor methodically continued his roll-call, one big burly arm of J. G.'s red sweater slipped helplessly from its resting-place, the back of the seat.

Blair—dubbed "Ex-razor" for his wit—mentally construed the motion, "Scrub practice, bluff or flunk, bluff probably," for J. G. possessed a ready tongue that helped him into and out of many a scrape.

Sure enough, Smiley was hardly seated when Smith, J. G., could not quite understand the theory of soul transmigration. "Professor, I think I can explain that to Mr. Smith," and, nudging the next fellow, Blair arose.

"Suppose that Mr. Smith dies. His soul passes into a canary bird that twitters and sings to the delight of all listeners. The bird's soul passes into a thistle that ornaments a deserted back yard. A passing donkey devours the thistle, and, as I stroke the donkey's long, silky ears, I say: 'Hullo! Smith, old boy! You aren't changed so much, after all.'"

Mr. Smith has never had any more difficulty with the theory.—[*Chautauquan* for December.

### A Strange Harvest.

It is related that a Bible colporteur in Spain one day entered the village of Montalborejo, in Toledo province, and offered his Bibles for sale. Among others, he sold a large Bible intended for family use. The village priest heard of his presence, and ran to the colporteur. He tore the Book out of the buyer's hand, and angrily exclaimed: "These Books \* \* \* shall never enter my parish." He roused the people, and especially the pious women, to anger, and they took up stones and cast them at the inoffensive man.

Six weeks later the colporteur was again on the road leading to the self-same village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk he hoped the inhabitants would

fail to recognize him. To his astonishment, the very first man that he met at the city gate detained him with the question:

"Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your Book," was the amazing reply. In the utmost astonishment, the man inquired:

"Are you not the self-same people who only a few weeks ago cast stones at me!"

"Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your Books."

A merchant of the village had picked up the Book in the market-place, concluding that the paper might be used.

Accordingly, leaf after leaf was torn out to serve as wrappers for salt, sugar, rice, or other groceries, thus entering every hut in the village.

Through this means the people became acquainted with the gospel, and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible, which the priest thought he had destroyed beyond recall. The village ultimately became a center of Christian activity.—[Exchange.

### The Debt of Honor.

Every son, when he goes away from home, carries with him the honor of the home to which he belongs, and he may either enhance or dissipate it. If he does well his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father and mother in a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking chiefly of hearts far away that are glorying in his honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth, who has been away in another city, or in a foreign land, and bears in his face and demeanor tokens of his well doing, comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there is a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having



in the foreign land or in the distant city soiled his good name, and rolled the honor of his home in the dust?—[James Stalker, D.D., in the Christian Word Pulpit.

### Sparklets.

"Hist!" whispered the first accomplice, "there is a price upon your head." "Horrors!" exclaimed the female villain, paling visibly, "can it be possible that I have forgotten to remove the tag from that bargain counter hat?"—[Philadelphia Record.

It was in a remote county in which bicycles are rarely seen. A wheelman approached a toll gate, where a sign warned him that vehicles were charged twopence and pedestrians a half-penny each. Being a man of frugal habits, the rider dismounted, and, supporting his wheel upon his back, tendered the toll-keeper a pedestrian's fee. "Twopence," said the keeper, sternly. "Why so?" replied the artful dodger. "Am I not a foot passenger?" "Naw," was the answer, "you're a cart!"

Everybody knows the man who is careful never to say "no" abruptly in answer to a question. "No" is a hard word, but one may be sometimes made ridiculous by a reluctance to utter it. A certain man who had this habit was once met by two ladies who had been discussing the peculiarity, and one of them said that she was positive she could make him say, "Oh, no," flatly. So she addressed him thus: "Let me see, Mr. Smith, you are a widower, are you not?" "As much a widower, madam," he answered, with a polite inclination of his head, "as it is possible for a man to be who was never married."—[Youth's Companion.

It is one of the school laws in Boston, as in other cities, that no pupil may come from a family any member of which is ill with a contagious disease. One day recently Willie K— appeared before his teacher and said: "My sister's got the measles, sir." "Well, what are you doing here, then?" replied the teacher, severely. "Don't you know any better than to come to school when your sister has the measles? Now, you go home and stay there until she is well." The boy, who is a veritable little rogue, went to the door, where he turned, with a twinkle in his eye, and said: "If you please, sir, my sister lives in Philadelphia."—[Harper's Bazar.

A Pennsylvania doctor who has a decided vein of humor in his make-up tells this story: "I had an Irish woman for a patient many years," said the doctor. "God rest her soul! she is now dead. I once pulled her through a lingering attack of typhoid, taking her temperature from time to time by having her hold a thermometer under her tongue. When she

had nearly recovered I called one day, and, without further testing her temperature, left a simple prescription and started on my way homeward. About three miles from her house I was overtaken by her son on horseback. 'Mother is worse,' said he; 'come right back.' Back I went. 'Dochter,' said the old lady, reproachfully, 'why didn't ye give me the jigger undther the tongue? That did me more good than all the rest of yer trash.'"—(Nashville Advocate.

### A Common Benefactor.

There is no beatitude for an irascible temper, but there are two beatitudes for those who avoid quarreling—"Blessed are the meek," and "Blessed are the peacemakers."

We ought to be peacemakers by living so that it will be impossible for any one to have strife or contention with us. The influence of such a life in a community works deeply and widely toward peaceableness. One contentious person can fill a whole neighborhood with strife. A quarrelsome man stirs up bitterness wherever he goes. But one person who has the forbearing spirit of Christ, who meekly endures wrongs rather than contend against them, is a maker of peace. Others are influenced by his example. Every time we keep silent under insult, and loving and sweet under irritation and provocation, we have made it easier for all about us to do the same.—[Dr. J. R. Miller.

A young woman of Sheffield came into a fortune, and promptly hunted up a country house, where she played the role of chatelaine to the manner born according to her own ideas of the part. One day some of her old-time friends came to see her, and she condescended to show them all over the place. "What beautiful chickens!" exclaimed the visitors when they came to the poultry yard. "Yes; all prize birds!" haughtily explained the hostess. "Do they lay every day?" "Oh, they could, of course; but," grandiloquently, "in our position it isn't necessary for them to do so."—[N. Y. Advocate.

A home—a Christian home—is the nearest heaven of any earthly place; and the quickest way to destroy it is to let sin enter therein. The word of sin is it separates us from God; and to be separated from him, be it ever so little, is dwelling in the far country. Friend, are you living at home—God's home?

A little boy went to his pastor and told him that he wanted to be received into the church, for he was trying to be one of Jesus' disciples. When the minister asked him how he could be a Christian when he was so young, he said: "I will put my hand in Jesus' hand, and he will lead me right."

## Church News.

### Northern California.

*Oakland Fourth.*—Two persons were received into membership Sunday.

*Kenwood.*—At the last communion service ten persons were admitted into the church at Kenwood; one by letter and nine on confession of faith, an increase of forty per cent to the membership of this little church.

*Oakland Pilgrim.*—Rev. J. C. Dorward spoke Sunday morning concerning the Transvaal. Mr. Dorward is recently from Natal, South Africa, taking a vacation from missionary work in that country. His sympathies are with the Boers in the present conflict.

*Rocklin.*—The annual meeting reports were encouraging, all the societies and the church treasury showing small balances. After January 1st it was arranged to give Loomis the morning preaching service and Rocklin the evening. W. C. Day remains as pastor.

*North Berkeley.*—The church observed last week as Week of Prayer, with large attendance. Rev. W. W. Scudder assisted four nights, and Prof. Lloyd one. Last Sunday six united with the church—two on confession. The pastor, Rev. Ben. F. Sargent, feels greatly encouraged.

*Oroville.*—The Vacation Band from the University of California has been with us during the past week, and we cannot speak too highly of the labors of the young men. The meetings were very largely attended and much good was accomplished. Six professed conversion and many others were made to think more earnestly of eternal things. The annual meeting of the church will be held this week.

*Santa Cruz.*—The Santa Cruz church started the new year well. The first Sunday morning there were seven additions to membership one on confession and six by letter, and two infants were baptized. In the evening a congregation of 700 was present at a gospel service conducted by the pastor, Rev. J. B. Orr. An orchestra of ten pieces led the singing, and discoursed sacred music from 7:10 to 7:30.

*San Francisco First.*—Thirteen persons were welcomed into church fellowship Sunday, two on confession. Eleven children were baptized. The older members cannot recollect that so many were baptized at the same time on any other occasion. The church services are largely attended by men. Frequently they compose more than half the congregation. Forty-seven per cent of the membership were present at the communion service Sunday; sixty-two per cent of the resident membership.

*Stockton.*—Six united with the church January 7th, a part on confession, which, with one

a few weeks before, make seven since the November communion. Rev. Dr. J. C. Holbrook on the same day entered on his ninety-third year. The Week of Prayer is being observed by union meetings of the churches in the Christian church every evening. Committees and organizations are at work raising funds for a new Congregational edifice, in a new and better location, and prospects are favorable.

*San Francisco, Richmond.*—Two members were received by letter on Sunday, December 31st. A very interesting meeting of the Christian Endeavor Society was held last Sunday evening, at which President H. F. Vanderlip received four young people into membership. The new church building, on the corner of Seventh avenue and Clement street, is to be opened with appropriate services on Sunday, the 21st instant. Prominent ministers from both sides of the Bay will be present to take part in the exercises.

*Sunset Congregational.*—At the regular annual meeting of Cooper Memorial church, San Francisco, it was unanimously voted to change the name to the "Sunset Congregational." It is believed that the new name, together with other changes is propitious to a more rapid growth. Statistics prepared for the Year Book show that during the past year thirteen were received as members, three by letter and ten on confession of faith, and that \$300 was set aside as the beginning of a building fund. Mr. I. J. Luce, student at the Pacific Theological Seminary, is pastor.

*Lodi.*—The annual roll-call and business meeting was held at the parsonage, Friday, January 5th. Dinner was served at noon. This is an occasion when, meeting around a common board, we feel that of a truth we are members of one family. Although the day was inclement, twenty-three members responded in person at roll-call, sixty-five being the enrollment. Reports from the different branches of church work were presented. These were gratifying, showing a gain in membership, with \$116 testifying to our interest in the importance of missions. Six members are to be received at the coming communion, three on confession. Officers for the year were elected. The work of the past, and plans for the coming year were discussed.

*Scott Valley.*—During the year 1899 our church in Etna received nine members and lost two. Four adults and five children were baptized. The average attendance at Sunday-school was 78. Saturday evening before Christmas the Sunday-school enjoyed a fine Christmas tree and a delightful visit from Mrs. Santa Claus and young Jack Frost. The C. E. society held a Rally New Year's Eve; the Seniors and Juniors meeting together and giv-



ing a fine program. For its missionary work this church will adopt the San Jose plan. An addition to the church, providing a Sunday-school room and parlor, is greatly needed. The parsonage debt was considerably reduced during the year. The chapel at McConaughy is to be carpeted and otherwise improved. A supply of hymn-books was recently purchased. At the last communion two members were received on confession of faith. Others are coming. As it is likely to be the case in a mining community, the church at Callahans has suffered considerably from removals. Regular services and a Sunday-school are maintained. Twenty volumes were recently added to the Sunday-school library.

### **Southern California.**

*Pasadena, North.*—Nine members were received to this church January 7th, all adults, four on confession, five by letter.

*Claremont.*—The number received into this church in 1899 was forty-five; twelve on confession and thirty-three by letter. Removed, twenty-three; net gain, twenty-two.

*Los Angeles, Pico Heights.*—As a result of the special evangelistic effort in this church forty-one new members have been received since December 1st, thirty-eight of them on confession of faith.

*Los Angeles Bethlehcm.*—In the year 1899 sixty-nine members were received to this church, forty-four of these on confession of faith; twenty-nine were removed, making a net gain for the year of forty members.

*Villa Park.*—The people of Villa Park are rejoicing on account of the copious rains which have fallen during the last week. We are also rejoicing on account of the outpouring of God's Spirit upon the church at this place. Nine persons, all adults except one, were admitted to membership at the communion service January 7th.

*Compton.*—This church received seven new members Sunday, December 31st, two of these on confession. The whole number received during the year 1899 was twenty-two. The average attendance at the Sunday-school for the past quarter was 133—a great advance upon the thirty-five pupils in attendance when the present pastor, Rev. S. H. Wheeler, began work there between four and five years ago.

*Riverside.*—Sunday, the 7th, communion services were conducted in First Congregational church by the pastor, Rev. E. F. Goff. The congregation was very large. Seventeen persons were received into the church. The services were unusually impressive. The church uses the individual communion cups, and the congregation partakes of both bread and wine in concert. While the deacons were distributing the tokens the choir sang "Rock of Ages."

*Pasadena, First.*—Sunday morning, January 7th, nine members were taken into the fellowship of the church. In the evening Mrs. Burnell, recently returned from years of missionary life in India, spoke in the Hindoo costume, telling the "Story of a Hindoo Woman's Life." Last Thursday, at the all-day meeting of the Woman's societies, the treasurer of the "Aid" reported \$88 net proceeds of the sale given two weeks previous. In the afternoon Mrs. Findlay, the worker among the Chinese women in Los Angeles, addressed the ladies. The Young Woman's Missionary Society voted ten dollars toward the support of a Bible reader in China.

*Los Angeles East.*—During the year 1899 forty-three members were received into this church, twenty-seven of these on confession of faith. The removals from the church roll during the year were sixteen—the exact number received by letter. The net gain is twenty-seven—the number received on confession of faith. Of those received on confession twenty came from the Sunday-school. The total membership is two hundred and twenty-eight, of whom twenty-seven are non-resident. The Sunday-school reports a present membership of two hundred and thirty-seven—a gain of twenty-three over the previous year. The average attendance for 1899 was one hundred and sixty-nine. The Y. P. S. C. E. has a membership of about one hundred, having received thirty-one new members in 1899.

*Pasadena, Lake Avenue.*—The evening service of a recent Sunday was devoted to the memory of the Pilgrims. Several special songs were sung; the Compact of the "Mayflower" was read and addresses were given by two of our New England members. The sunrise prayer-meeting New Year's morning was well attended. It has been the custom of the church since its organization to usher the new year in rather than to usher the old year out. The pastor sent New Year's greetings to each member in the form of a personal message, in which he gave a church motto for this year: "Lord, what wilt thou have me to do?" Two of the earnest workers of the church, Miss Grace Bryan and C. L. Hobart, started the new year by being united in marriage. They will make their home in Mentone, and will be greatly missed in our little church.

*Avalon, Catalina Island.*—My first two months in Avalon have not been without their decided encouragements. There were new faces at our communion service, and the feeling was genuine and deep. The enthusiastic co-operation which the new pastor is receiving bears constant testimony to the work of his predecessor, Dr. W. W. Lovejoy. On Christmas Eve the Sunday-school, under the capable leadership of our superintendent, Mrs.

J. D. McLean, gave a bright Christmas exercise, waving our Catalina holly and weaving it prettily into their songs. The children decided unanimously to give up their Christmas tree this time, in order to give the money it would have cost for the new parsonage. On New Year's evening the church gave a real community social. Nineteen literary and historical representatives, marshaled under the "oo" badge, rendered tribute to the New Year. Coffee and cake were served. There was no admission fee, and no thought of making the occasion one for raising money, but one of our good sisters presented a silver dollar for each of the nineteen centuries that the new year completes, and other free-will offerings were added, until \$34 was realized. A little boy's nineteen cents was received with enthusiasm scarcely second to that which greeted the \$19. The parsonage is a positive necessity, and we have decided to begin it at once, although, even with the help received last summer, we have not money enough to complete it. In view of the unique situation of this little church, which touches for some part of the year so many people from all parts of the State, perhaps some who read these lines will be willing to help us put up a parsonage which will be a credit to the denomination and show a true realization of its mission in Avalon. Contributions of \$1.00 and up, sent either to Mr. E. J. Whitney, our treasurer, or to the undersigned, will be gratefully received and promptly acknowledged. I hear many testimonies to the scholarliness and general effectiveness of Dr. W. W. Lovejoy's summer work.

*Chas. W. Williams.*

### Notes and Personals.

Rev. Stephen R. Wood has entered on the pastorate in Plymouth Avenue church, Oakland.

Mr. Burton M. Palmer of Pacific Theological Seminary has accepted a call to the pastorate at Benicia.

The Rev. A. J. Smith, recently of South Bend, Washington, has been spending a few weeks in California.

The San Diego Union says that the First Congregational church has had "steady and constant growth in its new home, and is reckoned among the leading forces of the higher life of the city."

Redlands local papers state that the new church building will be an imposing structure of great architectural beauty. The chapel was ready for Christmas services. The main auditorium will be ready for use early in February.

Among the good friends of The Pacific is Rev. M. J. Luark of Murphys. He pays for

five copies. The subscriptions expired the first of January. He called this week and laid down on our table two shining five-dollar pieces.

During 1899 forty-two persons were received into the membership of the First church of Pasadena, eleven on confession. Rev. H. W. Lathe, the pastor, has offered Bibles to all the Sunday-school scholars who will attend church Sabbath morning till Children's Day, in June, and note the text. Forty were there last Sabbath.

Rev. C. R. Brooks of Eugene, Oregon, will read a paper at the meeting of the ministers of San Francisco and vicinity next Monday. Mr. Brooks is taking a vacation, and is spending it with his parents at Berkeley, who came recently from Tabor, Iowa, for a year's sojourn in California. The father, the Rev. Dr. Brooks, was for many years the president of Tabor College.

### Woman's Home Missionary Union.

The quarterly meeting of the Woman's Home Missionary Union will be held at the Congregational Rooms, Y. M. C. A. building, corner of Mason and Ellis streets, San Francisco, Thursday, January 18th, at 10:30 a. m. Send delegates from all our churches. Every pastor is most cordially invited.

During the afternoon session short addresses will be given on the various forms of home mission work in which the churches are engaged. Lunch will be furnished by the ladies of San Francisco. Others will pay ten cents each to defray necessary expenses.

*Laura T. Perkins, Sec'y.*

### Oregon Letter.

*By George H. Himes.*

While it is perhaps a little late, your correspondent wants to wish every Pacific reader, and human kind in general, a happy, useful and prosperous year. We are off with the old 8, which we have been accustomed to so long, and on with the 9, which is as yet so unfamiliar that most of us have to make a second and third trial before we give him proper fashion. The happenings in the reign of the figure 8 count for more, in their relation to humanity's uplift and betterment, than all that has transpired prior to its coronation since the beginning of the Christian era. It is thought that this may be safely and truthfully said. Glad as we are and rejoice as we may over the advent of a new face, yet there is unspeakable sadness when we stand at the parting of the ways and realize that the one we have been familiar with so long a time can never be restored to the place it once occupied.

Many reflections come rushing through one's mind as he stands upon the threshold of



the last year of the nineteenth century. Probably too much retrospection or introspection is not profitable; but if indulged in with a purpose to correct and elevate one's own life, it may be permissible. But after all, the spiritual ills of the past, personally and in general throughout the church, are the result of unbelief more than any other one thing. If we can only take God at his word, and square our lives accordingly, showing ourselves workmen thoroughly approved of the Master, most of the lukewarmness so often complained of would be remedied. The life of the late great evangelist, Dwight L. Moody, is a striking example of this. While his physical body has passed from our sight, his influence for Christ in the building up of humanity to a higher appreciation of the privilege of sonship and brotherhood, will increase as time rolls on.

Encouraging conditions are revealed in some of the churches. Among them the following may be noted: At the Christmas services of the Astoria church the Sunday-school was taught that to give was better than to receive; accordingly, a plan was arranged whereby gifts were sent to the Boys' and Girls' Aid Society. This feature of the program, together with other exercises, made a very interesting and impressive service. At the close all were astonished at the receipt of \$30 from one person, accompanied by the request that presents for the members of the school should be procured with it. On the day of the home missionary offering \$40.05 were received. If all the churches in Oregon would respond in like measure proportionally, there would be a much larger sum expended upon the field than ever before. The annual fair was a decided success, the net sum being realized from the sale of articles being \$125.

On December 24th the Salem Central church received five new members. The condition of the church is constantly improving, whereat Pastor Henderson greatly rejoices.

The Oregon City church held its annual meeting on the 2d instant, and the largest attendance for years was present. Over \$1,600 was raised for all purposes. All financial obligations were met and over \$200 paid on the C. C. B. S. loan. Thirty-four members have been added since March 1st, the beginning of Pastor Bollinger's work. The membership roll has been carefully revised. A unanimous call has been given to Mr. Bollinger to become permanent pastor. Reports from all departments bespeak an encouraging outlook. A number of the members have felt exceedingly "blue" in the last two years, but as the work is pressed, and some measure of success reached, the faltering ones begin to get courage and express a willingness to "lend a hand." All this helps to ease the pastor's burdens and render his efforts more efficient. Oft-

entimes a word of good cheer does more good than anything else.

The First church of this city received five new members to-day—four by letter and one on confession of faith. The annual meeting was held three weeks ago, and partial reports were made. That relating to finances indicated that unless "something was done" the year would close with a deficit of \$800. The following Sunday morning a member of the newly-elected board of trustees made a plain statement of the facts of the case to the congregation, and closed by saying, "What are you going to do about it?" The answer came in twenty minutes, in the shape of \$1,000; and so the church closed its year free of debt.

On January 1st Mr. Ackerman issued a very suggestive and helpful pastoral letter to every member of the church, requesting cordial and persistent co-operation in pushing forward the great work there is for this church to do. Its vantage ground is great, and there is a large work for it to do, if it will only become aroused to its privilege.

At the annual society meeting an innovation was introduced by the election of young men—active business men—to the board of trustees. These men have looked over the situation and propose to apply business methods to the surrounding conditions; hence, it may be safely assumed that at the close of this year of our Lord. A. D. 1900, a substantial and far-reaching advance may be looked for.

Portland, January 7th.

## Washington Letter.

I. Learned

The new church building of our First church, Walla Walla, was dedicated on Tuesday evening, January 2d. The music was under the direction of Prof. S. H. Lovell, of the Conservatory of Whitman College. Mr. T. C. Elliott made the report from the Building Committee, and the acceptance of the building from them by the trustees was expressed in a neat address by Professor W. D. Lyman. Rev. E. N. Condit, pastor of the Presbyterian church, brought the congratulatory greetings from the other churches of the city. Rev. Elvira Cobleigh led in the responsive reading of Scripture, and the prayer of dedication was offered by the pastor, Rev. Austin Rice. The sermon was preached by Rev. Edward Lincoln Smith, pastor of Pilgrim church, Seattle, and a former pastor of the church which now dedicated this new edifice. The text was from Matt. xvi: 15, and his theme "The Divinity of Jesus." This new building, which is very centrally located, is a beautiful frame structure erected upon a stone foundation and basement, and above these lower walls the whole exterior is shingled, from water-table to steeple, and pre-

sents a unique appearance. The basement, which is but little below the sidewalk, is subdivided into rooms for the Sunday-school, church parlors, kitchen and auxiliary rooms. The main auditorium will seat a few over three hundred, but with an adjacent room, when the folding doors are removed, over four hundred could be seated. The pews were made at Grand Rapids, Mich., of hardwood, and are circular in form and very comfortable. This church is to be congratulated in its new home.

On Monday forenoon an informal meeting was held in the old building, when brief addresses were made by some of those longest connected with the church, and memories of the earlier days of this, the oldest Congregational church in the state, were related.

Rev. T. J. Dent, for a little more than a year pastor of our church at North Yakima, has resigned that he may accept the call of his former church at Aberdeen, South Dakota, to return to them. He expects to leave this state February 1st.

The new Young Men's Dormitory at Whitman College has been named Billings Hall, and was opened for occupancy at the beginning of the new year. The Pearsons Memorial Hall it is expected will be completed about March 1st.

Taylor church, Seattle, has received a letter of greeting from Rev. Alfred N. Raven, its pastor-elect, who plans to be with the church on the first Sabbath in February. This church held its annual meeting on the 4th instant, at which time reports were made by the various church officers. That of the clerk showed a net gain of eight in the membership, after deducting the loss by dismissal of eleven, and by death of three. Fourteen of the twenty-two received had been on confession. The former officers were generally re-elected.

Rev. O. B. Whitman preached his farewell sermons at both Kirkland and Bellevue last Sabbath, December 31st, and goes permanently into the Anti-Saloon League work.

Seattle, January 6th, 1900.

### East Washington Notes.

By Iorwerth.

The fifth annual meeting of the Spokane Congregational Club was held at Pilgrim Congregational church on the evening of January 4th. The addresses of the occasion were given by Rev. H. P. James of Colfax and Prof. Otto A. Hauerbach of Whitman College. Mr. James' subject was "World-Wide Congregationalism," and he gave a very interesting and comprehensive account of the meetings of the International Council. Prof. Hauerbach spoke on the "Puritan in Literature," and his address gave evidence of a very thorough investigation of his subject. Solos were very acceptably rendered by Miss Ivy Long and Mr. E. M. Brown. A bountiful repast was served

by the ladies of Pilgrim church. The officers of the Club for next year are: President, Rev. H. P. James, Colfax; Secretary, Mr. Fred Kiesling, Spokane; Treasurer, Mr. W. H. Short, Deer Park; Executive Committee, Revs. William Davies, F. B. Doane, F. C. Krause.

Prof. Hauerbach is visiting friends in Spokane and working in the interests of the College by presenting it to all the high school students he can meet. He repeated his address on "The Puritan in Literature," by request, at the Unitarian church.

Billings Hall, Whitman College, is completed and occupied. It is a beautiful building of cream-pressed brick, with gray stone trimmings. It furnishes accommodations for eighty young men, and well-equipped apartments for a boarding club. The latter already has twenty members. A marble slab at the entrance bears this inscription: "Billings Hall. A tribute from many friends to Whitman College and a memorial to Parnly and Ehrick, sons of Frederick Billings. 1899." One who is qualified to judge says there is no hotel in Walla Walla that furnishes such comfortable and well-equipped rooms.

Tekoa held its annual meeting on January 2d, and reports progress in all lines. The Fin de Siecle Club, a society of the boys and girls of the town, is having very interesting and profitable meetings for the study of Japan.

Hillyard had a profitable annual meeting and starts out with promise of a successful year. The parsonage is completed and occupied by Pastor Krause and family. A little daughter was welcomed to their home on December 24th.

Rev. T. W. Walters is conducting special meetings at Farmington.

What between building and renewing the organ, and adding stops to the organ, and tuning the organ, the organ will cost every year in interest on capital and current expenditure enough money to have kept a missionary in foreign parts, or to have supported a minister in a poor district of the city; and what it costs in anxiety to the organist and to the congregation in chronic irritation would, if reduced to money value and multiplied by the number of organ-ridden churches, clear the debt off every foreign mission in the whole Anglo-Saxon world.—[Ian Maclaren.

There can be no poorer soil for a child-plant to grow in, or attempt to grow in, than the soil of pretense. To learn to conceal is a sorrowful lesson indeed for a child. To learn to conceal honest poverty, as though ashamed of it, is the most sorrowful of the sorrowful lessons in this line, for it is to so little purpose, and is unnecessary afterward.—[January Ladies' Home Journal.



**Household.****THINGS WORTH REMEMBERING.**

BY FANNIE MALIN.

To stop bleeding. A handful of flour bound on the cut.

Potash put down the drain pipes will prevent the plumber's bill.

A red-hot iron will soften old putty so that it can be easily removed.

A sun-bath is of more value to health than much warming by the fire.

To cure a sting of bee or wasp. Mix common earth with water, and apply at once.

To prevent doors from squeaking. Oil the hinges with a feather dipped in linseed oil.

To clean gilded frames. Gently wipe them with a fine cotton cloth dipped in sweet-oil.

To test nutmegs. Prick them with a pin, and if they are good the oil will instantly spread around the puncture.

To remove blood-stains from cloth. Saturate with kerosene, and after standing a little while wash in warm water.

To remove coffee-stains from linen. Lay the stained portion of the cloth over a bowl, and pour boiling water through it.

To cleanse a sponge. Rub a lemon thoroughly into a soured sponge, which then rinse several times in lukewarm water.

Clear boiling water will remove tea-stains; pour the water through the stain, and thus prevent its spreading over the fabric.

To remove peach-stains. Soak in milk for forty-eight hours if colored goods, or if on white cloth rub with lemon-juice and salt.

To clean the silver spoons and forks in everyday use, rub them with a damp cloth dipped in baking-soda; polish with chamois-skin.

To remove grease. Moisten with ammonia-water, lay blotting paper over, and iron dry; if silk, use chloroform to restore color, or cover with powdered French chalk, and iron.

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The attention of the Christian world is now turned toward the need of a great and genuine revival. The indications of such a visitation are unmistakable. The little cloud as big as a man's hand will soon overspread the sky. We are particularly anxious that our Epworth League chapters shall join in the evangelistic campaign. Every devotional meeting should em-

phasize the immediate salvation of souls. Our conventions should also be made centers of evangelistic fervor. The dispensation of the Spirit has not passed away. Pentecost is possible. The presence of the Holy Spirit should be realized in every gathering of young people. Pray for his presence. And let hearts be opened wide for his coming.



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Stir the yolks of four eggs with  
three ounces of powdered sugar for  
ten minutes; beat the whites to a  
stiff froth; add a tablespoonful of  
powdered sugar; continue to beat  
a few minutes longer; add half a  
teaspoonful of vanilla to the yolk  
mixture, then add it to the whites;  
stir until well mixed, and add four  
ounces of sifted flour; stir it in  
lightly. Butter a long, shallow tin  
pan, and line the bottom with thin  
brown paper, but do not butter the  
paper; pour in the cake mixture,  
smooth with a knife, and bake in a  
slow oven. Put a piece of paper a  
little larger than the cake on the ta-  
ble, and dust it with powdered su-  
gar; when the cake is done remove  
it, and let it stand a few minutes;  
then turn it out of the pan on the  
sugared paper; remove the paper  
from the cake, spread over quickly  
a thin layer of jelly, take hold of the  
paper, and roll the cake up. Wrap  
the paper around it, and let it lie  
till cool.—[Sel.

To keep moths out. Benzine will  
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delicate silk, and the unpleasant  
odor soon passes away in the air.  
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miller has entered, burn a table-  
spoonful of gum camphor in clos-  
ets where the clothes hang.—[Wo-  
man's Home Companion.

For cleaning jewelry. There is  
nothing better than ammonia and  
water. If dull or dirty, rub a little  
soap on a soft brush, and brush  
them in this wash. Rinse in cold  
water, and polish with chamois-  
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